THE UNITED CHURCH

SEPTEMBER 1, 1958

OBSERVER

she views a changing world

see page 11

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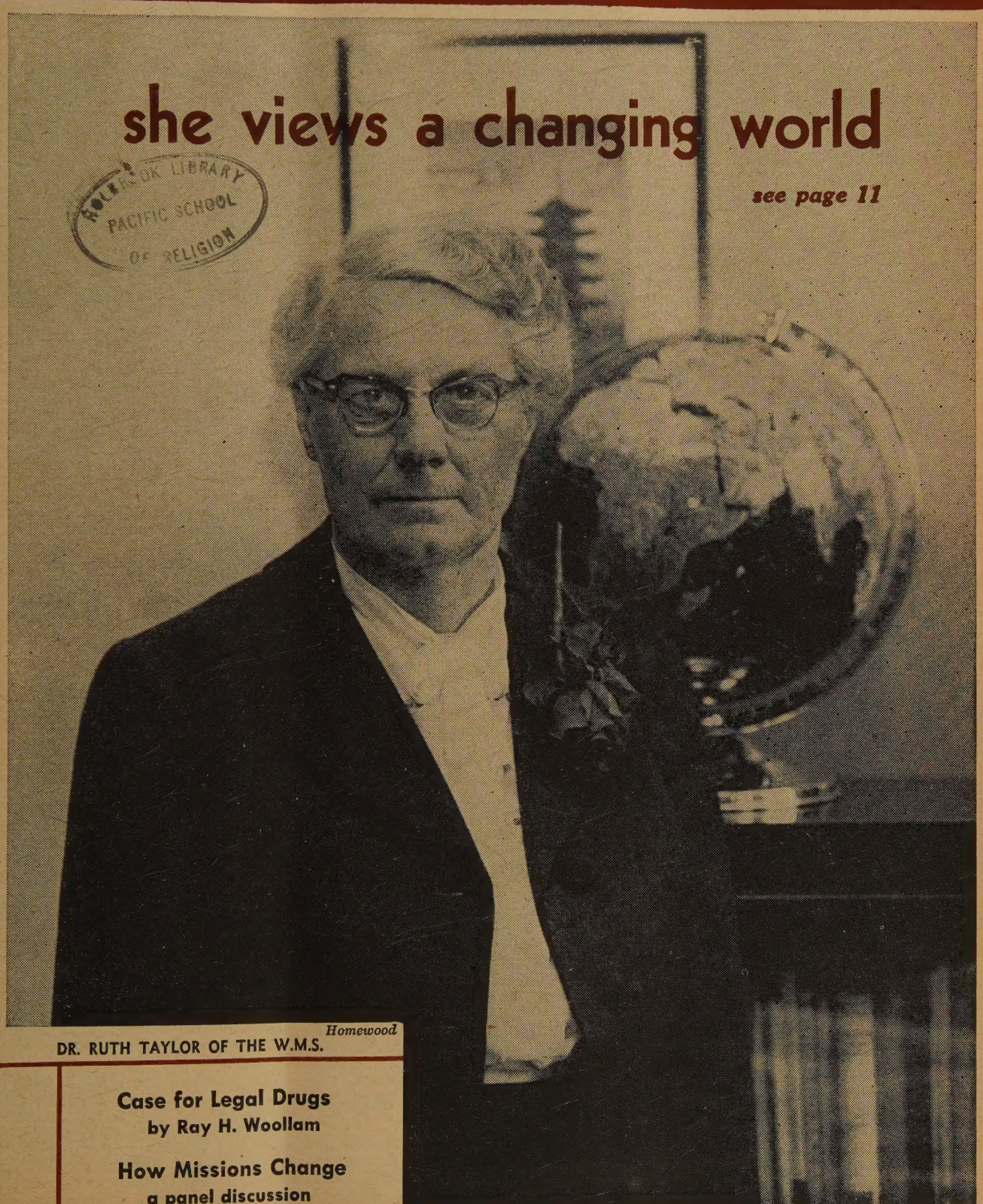

Homewood

DR. RUTH TAYLOR OF THE W.M.S.

Case for Legal Drugs
by Ray H. Woollam

How Missions Change
a panel discussion

Letters

The Right Version

Dear Sir: In reference to Dr. Black's article "Which Is the Right Bible?" I find the language of the A.V. remote from common everyday usage, obscure and sometimes misleading.

In our daily readings my wife uses the A.V. and I read from Phillips. Without exception we have found that Phillips' translation makes the meaning of each passage not only much more vivid but also much clearer. With Dr. Black I deplore Phillips' tendency to paraphrase rather than translate, but I believe he does so in the interest of clarity. He has made St. Paul's epistles come to life for us and for that we shall always owe him a debt of gratitude. Which is the right Bible? The one that is "Understanded of the people."

Qualicum Beach, B.C. W. E. Montgomery.

Dear Sir: . . . With all deference to Dr. Black's scholarship, I do know that young people are reading the New Testament as translated by Dr. Phillips in greater numbers and with greater comprehension than they ever did before. . .

Edmonton, Alta. Frank W. Wiggins.

Ebbutt: Pro and Con

Dear Sir: Re Dr. A. J. Ebbutt's articles I admire the stand of our church paper in its open search for truth. Schools and colleges train students to do scientific thinking. This urge to investigate becomes a strong motive power in their lives. They investigate everything. Indeed, did not St. Paul urge us to "prove all things, cleave to that which is good." In these articles Dr. Ebbutt is seeking to get at the essence. And that should be the job of every Christian. . .

Smiths Falls, Ont. Stella Schaefer.

Dear Sir: . . . I cannot subscribe to the Professor's views but this only causes me to wonder again at the enigma that is The United Church of Canada, with its wide divergence of conviction and belief, all resident in one communion . . .

St. Thomas, Ont. Thomas G. Caldwell.

Dear Sir: . . . The battle that Professor Ebbutt is fighting is the same battle that theologians fought almost forty years ago. Yet people seem to be amazed and are branding him a dangerous modernist. Evidently the theological battles were fought on a purely theologian's level and never communicated to the people. Have we been afraid to draw the wrath that Prof. Ebbutt is now drawing from many sides?

It is amazing how theologically undernourished our people seem to be, how seemingly dependent they are on irrelevant details about Christ. Yet on the other hand, the evidence of highly complimentary comments indicate that there is a great deal of hunger after the truth, that has been pressing our people, especially our young people who stand in the forefront of life and are daily confronted by the scientific truth. Somehow we have not done well in feeding His sheep. Let us be more honest in our preaching, more diligent in presenting a meaningful Christ in confusing times. . .

Halifax, N.S. (Rev.) Hanns F. Skoutajan.

Dear Sir: A pity your mountain brought forth such a mouse—the opening, unorthodox chapters by Professor Ebbutt were at least provocative. Now Jesus has passed the learned professor's tests we may breathe more freely. . .

As for the famous "Gap" between pulpit and pew—you have given your hobby a long, hard, trot; let us relax with "Report and Opinion," Rev. J. A. Davidson is enough to keep things lively all by himself. I specially enjoyed July Report. . .

London, Ont. Mary Fountain.

Dear Sir: I agree with A. J. Ebbutt that Christ did not feed the thousands merely to satisfy their desire to eat. There was one great truth He was so anxious for us to learn. He didn't just tell but demonstrated as well. The great gift of God, Love, is just like the loaves and fishes very small as long as you keep it for self but as you give it away and share it, it becomes a great abundance. . .

Glen Morris, Ont. Mary J. Sandilands.

On Prayers for the Dead

Dear Sir: Dr. Hugh McLeod of Knox Church, Winnipeg, says, "Yes, I believe in prayers for the dead." God love him—so do I . . .

Who does forbid us? The men who stabled their horses in a cathedral?

I owe these stable-men much. But I refuse to cut the Infinite down to their size.

A Roman Catholic priest did a kind Christian thing for me once.

I remembered him gratefully in my prayers. He passed to Life's other side and I pray for him still. That God should shorten his detention in purgatory? God forbid. I am an old-fashioned Methodist and I pray that beneath God's trees of healing he may often find his heart strangely warmed.

Vancouver. A. A. Thompson.

Dear Sir: Re your admirable symposium on prayers for the dead, is this not one of those issues that can never be satisfactorily settled, until we as Christians are willing to admit that we can contact the "dead" a learn what their conditions are?

I am sure fed up with these watere down, so-called Christians who vacill on this question like a ship in a storm, because they are frightened to death being linked with those unmentiona people, the Spiritualists. Surely the issue crystal clear—either it is possible to lea of these things, or it is not. If it is possib and the evidence supports it, then what a we waiting for?

. . . Indeed let us pray for them, nc today, and not wait five hundred years un ecclesiastical authority shall finally adr of their condition!

Vancouver, B.C. R. B. Pa

Dear Sir: I am not sure that I am eq to expressing what I feel regarding t article in the July issue of **The Observ** "Should Protestants Pray for the Dead?"

For many years, after the passing of m beloved Father and Mother, and latte three of my brothers, I continued to reme ber them in the nightly prayers we w taught as children, with a degree of unc tainty, until I found several years ago a ve beautiful poem entitled "Somewhere" Julia C. R. Dorr. It settled, in my mi any doubt I had had. . .

Remembering and Praying for th nightly bring, and keep, them very close me.

Vancouver, B.C. D. B. Wa

Mr. Murray and the C.C.F.

Dear Sir: Mr. Gladstone Murray's "T C.C.F. Record' distorts both the princip and purposes of the Saskatchewan Cro Corporations.

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". . . Then the congregation found out where it was!"

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Toronto, Ont. Ivan Brown.

Dear Sir: If Mr. Murray spent more time criticizing the Federal Government for continuing the A-Bomb and Nuclear tests and left the Province of Saskatchewan alone, he would be doing something that would help this generation and generations to come. . .

Conquest, Sask. Alice Mann.

The Atomic Threat

Dear Sir: What is wrong that such a masterful article as "Canada Should Ban A-Arms" by our United Church Moderator, Dr. Thomson, appears in a secular Canadian magazine, while all we read in the official organ of our Church is a thrice-reiterated editorial viewpoint opposing any creative, liberal, and yes, Christian approach to our "enemy" and to the atomic threat?

Can it be that the roles of the two magazines have become reversed — the secular magazine presenting the peculiarly Christian viewpoint, while the Church paper reiterates the secular and expedient viewpoint of one man? The editor's opinion is not the official stand of the Church, but unfortunately many, many readers assume that it is. Should our Church subsidize a medium for the expression of one man's opinions to the exclusion of those of many of its prominent leaders?

Guelph, Ont. Jean Douglas.

Dear Sir: I have been proud of the forthright statements by our Moderator against nuclear war in his address to the Board of Evangelism and Social Service, and in his article in **Maclean's** magazine June 21.

But I was saddened to see you take issue with his point of view on the editorial page of the July **Observer.** The reference was obvious in "those who counsel unilateral action for Canada. . ." Dr. Thomson wrote in **Maclean's** "The first step is a clear and unequivocal renunciation of all reliance on the use of mass-destructive weapons. I believe Canada ought to take this position in her own interest and as an initial move toward world security." The editorial sentiment of **Maclean's** was stronger in support of Dr. Thomson than that of our own Church paper. This I protest.

Your sentence "the pacifist movement of the thirties encouraged Hitler to start a war" is very questionable. 1. The pacifist movement was small in countries which went to war against Hitlerism. 2. The opposition to Hitler within Germany for reasons of pacifism or some other, was strong enough in any case to offset it. 3. It ill becomes us to slur the pacifists who in moral stamina and good works excel over so many of us. Witness the Quakers and their world influence.

Pickering, Ont. (Rev.) Melville Buttars.

Tithing

Dear Sir: . . . Educate our folk to tithing and money problems will end. Why call on the profit-making Wells Organizations to do what we should be doing ourselves?

Hamilton, Ont. F. Reid.

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Devotions By PETER GORDON WHITE

For the Stewards

IN The United Church of Canada, 50,823 laymen serve on Committees of Stewards in local congregations. They are the people — God bless them! — who come to grips with the practicalities of Christian stewardship.

These stewards are the people who plunk their cash on the barrelhead, can give their neighbour good reasons for doing the same. These are the people who must examine the interests and purposes of the Church and then, carefully and prayerfully, translate those projects into budgets.

Only someone who had served as a steward (or perhaps as the wife of a steward) could have written the following brilliant parody on Hamlet's famous *Soliloquy*, known to every school boy:

"To pledge or not to pledge—that is the question.
Whether 'tis nobler in a man
To take the gospel free and let another foot the bill,
Or sign a pledge and pay toward Church expenses!
To give, to pay—aye, there's the rub. To pay,
When on the free-pew plan, a man may have
A sitting free and take the gospel, too,
As though he paid, and none be aught the wiser
Save the Finance Committee, who—
Most honourable of men—can keep a secret!
To err is human, and human, too, to buy
At cheapest rate. I'll take the gospel so!
For others do the same—a common rule!
I'm wise, I'll wait, not work—I'll pray, not pay,
And let the other fellow foot the bills,
And so I'll get the gospel free, you see!"

"I'll Stop Preaching"

THOUGHTS are like links of a chain. One pulls the other along. While on the subject of stewardship, we were reminded of Martin Luther's blitzkrieg on his congregation when it came to the matter of financial support.

"I understand that this is the week for the Church collection, and many of you do not want to give a thing."

The great protestor then laid it on in a manner we do not commend to any of his successors. He called the people ungrateful. He told them they should be ashamed.

"You Wittenbergers have been relieved of schools and hospitals, which have been taken over by the common chest, and now you want to know why you are asked to give four pennies."

Luther's technique is worth imitating in other respects, however. He does go on to explain what the four pennies are for: ministers, school teachers, and sacristans. He even explained what each of these do for the people.

"The first labour for your salvation, preach to you the precious treasure of the gospel, administer the sacraments and visit you at great personal risk in the plague.

"The second train children to be good magistrates, judges, and ministers.

"The third care for the poor.

"Now that you are asked to give four miserable pennies, you are up in arms. What does this mean if not that you do not want the gospel preached, the children taught, the people helped?"

"If you don't improve, I will stop preaching rather than cast pearls before swine."

Ministers, there's your thought for the week: Would M & M givings increase if you threatened *not* to preach?

Read the Old Bible

BEFORE you buy a better Bible (that is, a Bible that's better printed) try reading the one you've got. Yes, that old one. The one you got as a youngster. Or even the one that you push around from place to place, never letting it get too far out of sight because "it's a family heirloom, belonged to dear old Mother." Maybe it isn't the most readable book in your home. Maybe there are modern printings that are clearer, modern translations that are easier to understand, modern condensations that make the running story of the Bible stand out clearly. Before you go to buy any of them, try reading the Bible you've got. If you have no reading plan of your own, join those readers of this Devotional Page who use the following list of passages as their guide for personal daily Bible reading.

Sept. 1. The Command to Work..Exodus 20: 9,
Sept. 2. "A Mind to Work".....Nehemiah 4: 1
Sept. 3. Serving the Lord Through Work
.....Colossians 3: 22—4
Sept. 4. Idleness Rebuked..2 Thessalonians 3: 6-
Sept. 5. Guidance for Workers.....Titus 2: 9-
Sept. 6. Fair Treatment.....James 5: 1-
Sept. 7. The Work of Our Hands
.....Psalm 90: 1-6, 13-
Sept. 8. Just Dealing.....Deuteronomy 25: 13-
Sept. 9. Respecting the Rights of Others
.....Leviticus 25: 35-
Sept. 10. Integrity.....Proverbs 11: 1-
Sept. 11. Warning Against Dishonesty..Amos 8: 4
Sept. 12. Jesus Makes Men Honest..Luke 19: 1-
Sept. 13. Covetousness Causes Strife..James 4: 1-
Sept. 14. Judgment on Greed.....Micah 6: 9-
Sept. 15. Care for the Poor..Deuteronomy 15: 7-
Sept. 16. A Call to Righteousness....Isaiah 58: 4-
Sept. 17. Compassion for Human Need
.....Matthew 9: 27-

Daily Prayer

Morning

LORD, as thy mercies do surround us, so grant that our returns of duty may abound; and let this day manifest our gratitude by doing something well pleasing to Thee.

Noon

Thine is the day, O Lord, and thine is the night,
Grant that the sun of righteousness may abide in our hearts
To drive away the darkness of evil thoughts.

Night

Father, before I close my eyes, I would look back over the day to see if I have used it well. Whatever came, did I turn it to good? Whatever opportunity arose, did I see it as service to Thee? If my answer is "yes", that is the praise of joyful lips; but if uncertainty clothes my mind, let it become readiness to greet the morrow and serve Thee better. So during the night watches, my meditation shall be sweet.

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OBSERVER

SEPTEMBER 1, 1958

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contents

	Page
itorials	6
hat to Expect at General Council	7
w Missions Change	8
e Views a Changing World	11
e Case for Legal Drugs	14
d Jesus Rise from the Dead?	19
bour Day, 1958	21
oks	22
estion Box	24
out People and Places	25
sic Makers	29

War Memorial

IN THE NEXT ISSUE

Ottawa on Parade
By A. C. FORREST

Jesus—Divine, and Human Too?
By A. J. EBBUTT

Observations

WE HAVE BEEN TRAVELLING down by the Eastern Coast, where little white churches perch high on the rocks and the solid descendants of Canada's first settlers go about their fishing and farming and on Sundays join in the quiet worship of Almighty God.

WE WENT ONE EVENING out from Stellarton to St. Columba's Church at Hopewell, a lovely old high-pulpited church by the side of the road already spic and neat with a new asphalt drive in front in preparation for the centenary next year. The church was locked, but the Rev. Donald Boothroyd soon found a key. At the back an old cemetery nestled quietly. Too many of the stones carried the engraved names of persons who died young long ago. Often they were of mothers of twenty or twenty-two—like gravestone records in the pioneer cemeteries in other parts of the land. If they survived the diseases of childhood, and childbirth, women often lived to a very ripe old age, as the stones testified.

FROM THE HOPEWELL COMMUNITY many ministers have gone. The three MacLean brothers of Maritime pulpits, the Rev. D. M. Sinclair of Halifax, the Rev. Earle Gordon of Winnipeg, the Rev. Daniel Matheson of Toronto. And from other Maritime churches many ministers have gone forth to serve across the spreading land and in the pulpits of the Atlantic States. Sometimes we wondered at so many churches, and were certain economies in men and money could be introduced; but Maritimers took their religion seriously in times past, and still do. The United Church is the richer for it.

GOING AROUND THE GASPÉ we found great Catholic churches in tiny fishing villages, and then whenever we found a community not exclusively French-Canadian we were almost sure to find small Anglican and United congregations. In Gaspé itself there is house-church in the parsonage. A chapel which seats about twenty is set up in the minister's living-room, and overflows through folding doors when summer visitors swell the congregation. In some of those areas Church union or at least a "mutually acceptable ministry" should be worked out.

● EVERY TWO YEARS Canadian newspaper readers learn a great deal about the United Church when the General Council, its highest court, meets. Two years ago when the Council met just a few days earlier in the month THE OBSERVER was able to carry a cover story in the October 1 issue. This year our press time interferes and it will be October 15th before we can tell readers about it.

THE FIRST MAJOR piece of business, as Dr. Long suggests in a pre-council piece on page 7, is the election of the new Moderator. It should be mentioned that he will be the Moderator of the General Council, not of The United Church of Canada. But in practice the Moderator does become the head of the whole Church for his two-year term, and the task seems to become heavier. Dr. J. S. Thomson has, for example, been living out of a suitcase for much of the past two years. He is now finishing up his "visit to the churches" in Prince Edward Island and Newfoundland.

WE ARE ALWAYS in danger of getting into trouble when we start telling who has been nominated, and who is eligible for nomination for the Moderator-ship, partly because of our own reportial frailties and partly because nominations take place quietly in Presbyteries and Conference without any word being sent in. We believed our list of nine pre-council nominees in the last issue was complete. However our final list of Commissioners to General Council indicates that in addition to those mentioned (Observations, August 1) Dr. M. C. Macdonald is a commissioner from the Maritimes. We should add that any one of the nearly 400 commissioners, layman or clergyman is eligible. But no one can be formally nominated if he is not a commissioner. There have been 17 Moderators, all clergy.

● EVERY FAMILY PLAN enrolments have been coming in fast in recent weeks, and the circulation zipped past that 200,000 mark (for which we had been striving) so fast we didn't have time to celebrate. It's now about 219,114. We're grateful to rural Ontario with an enrolment of 30 more churches. Saskatchewan continues to be our fastest growing conference proportionately and has another 13 congregations subscribing. Manitoba, long hesitant in this matter, has started to come in again, and down east Nova Scotians have been leading the other Atlantic provinces in the Church-Paper plan where OBSERVER and the *United Churchman* co-operate.

Prison Reform

THE HON. E. DAVIE FULTON has already emerged as one of the Cabinet's ablest ministers. He is determined to do something about our antiquated and costly prisons and is setting out to build a nation-wide prison and reform system. If he is able to get the provinces to follow his lead he will be accorded a large place in Canadian history.

This autumn the provincial Attorneys-General are invited to confer with him. The Fauteux report recommends that the care of prisoners serving more than six months be taken over by the Federal Government. According to 1842 legislation adopted at Confederation all sentences under two years are served in the provinces. It is so bad that 77 per cent. become repeaters, and a jail sentence is often the ruination of a mixed-up man.

Already a bill to set up a national parole board is before the House of Commons. This will replace the 1895 ticket-of-leave system. Canada's present penal system is costly to the taxpayer, often unjust and frequently educates in crime. Its penitentiaries don't make inmates penitent; its reformatories don't reform. And society bears the shame and pays the bills. If Mr. Fulton is able to have his way it will cut our bills, reduce our prisons, set erring individuals right after a first offence and make Canada a safer place.

SHANGRI-LA NOT NEEDED

"LOST Horizons" was an impressive film over twenty years ago. Seen again on Television it looks like old stuff — rather sentimental old stuff. The central theme — or so it seems in the T.V. version — probably aimed at the cry-havoc people of our time, is that the world was about to destroy itself, and wise men had found a remote Tibetan valley, where in a Shangri-la, the faithful remnant might survive the deluge and preserve sufficient ethic and culture to start *homo sapiens* on his way again.

This refrain is being tiresomely sounded in our time. We read in a United Church publication, that "if we don't find the answers the alternative is world cataclysm and quite possibly the end of the human race."

And the latest from the Archbishop of Canterbury: "It is," as far as he knows, "within the Providence of God that the human race should destroy itself."

We have come to presume that speakers and writers who echo such phrases do not mean to be taken literally. They adopt them as some sort of figure of speech to startle apathetic persons into the horrible possibilities of nuclear war. We sympathize with such an objective and deplore such a method.

Rabbi Abram Feinberg of Holy Blossom Synagogue says: "The learned and sincere Archbishop seems shockingly unaware of human nature. The worst possible frame of mind for people today is fatalism: the bel that the destruction of the human race may be inevitab and that therefore we can do nothing about it. . . I a not a special confidante of God—but I am certain I did not create man only to snuff him out in a nucle holocaust."

MOUNT ALLISON CENTENARY

WE sometimes wonder if Charles Allison, the Sackvi merchant in whose Christian heart Mount Allis University was first conceived, ever dreamed that such splendid University, bearing his name, would graduate many young men and women of sound learning.

At that time there was a King's College (Anglican) Windsor, Nova Scotia. It was supported by Impe and Provincial grants, but it ruled that all candidates matriculation should sign the Thirty-nine articles, a "No member of the University should frequent Rom Mass, or the meeting place of Presbyterians, Baptists Methodists . . . or where divine service shall not performed according to the liturgy of the Church England."

Because of this attitude a number of other colle sprang up in the early 19th century—including Pict Dalhousie, Acadia and Mount Allison.

Last month Mount Allison celebrated its Centena Graduates were reminded that the founder, persuaded his "accountability to that Gracious Being" believed th pure religion should be "not only taught but constan brought before the youthful mind, and represented to as the basis and groundwork of all the happiness wh man is capable of enjoying here on earth . . ."

It was this attitude among the people down by the s which established such places of learning and has co tinued to maintain a stream of graduates flowing acr the land. Mount Allison is still an institution of t Church where godly folk may send their youth to beco hosts to good manners, sound learning and pure religi

ARCHER WALLACE

THIS passing year has been taking a heavy harvest leaders and ministers of The United Church Canada. Now Archer Wallace has gone from us to j the great number of faithful whose work, but not influen on earth is done.

The ministry of The Rev. Archer Wallace, M.A., D. was great within the church where for many years was associated with the late Dr. George Little in Department of Sunday School publications. But there none to dispute the suggestion that his ministry to th outside was greater. Years ago little boys were inspi by his *Overcoming Handicaps* and *Stories of Grit* and boys' books have sold in many tongues.

More recently his devotional books, newspaper colum and television broadcasts have continued a rich minis even out of so-called retirement. In many ways he w one of the great men of Canada and of the Canadi Church.

OBSERVER
SEPTEMBER 1, 1958

What to Expect at the Next Council!

By ERNEST E. LONG*

THERE is an old saying about church gatherings that they are all cast in the same mold, but that some are oldier than others. This could not apply, oelieve, to the seventeen General Councils at have thus far been held. Every one s been different, and by some remarkable inner vitality has achieved a character of its own.

LONG

What will the Eighteenth General Council be like? Its setting will certainly be favourable. It is housed in Chalmers Church, Ottawa, one of our great churches, and its physical arrangements have been well prepared by the local committee, der the chairmanship of Dr. Norman ll. It is fitting that the "parliament" of e United Church of Canada, which the oderator has been describing as "in the st sense the National Church of Can-a," should meet in the national capital. is particularly fitting since at this Council bring to its climax the "Mission to the tion", the full measure of which, in ms of on-going influence, we have yet realize.

Distinguished Visitors

This year's Council, which opens Sepmber 17, will be outstanding for the tinguished visitors and speakers who l take part. First among these will be Moderator, the Right Reverend J. S. omson, who on the opening day will each the communion sermon. With his ening address, he will bring to a close truly great term as Moderator.

The devotional speaker will be Bishop rald Kennedy of the Methodist Church, S.A., who has acquired a world-wide putation through his books and churchnship. Bishop Kennedy will also address mass meeting planned for the Sunday ening in the Ottawa Coliseum.

On Thursday evening, September 18, the uncil will be confronted with the press-issues of the "church and international airs." The speaker for that evening, Dr. chard M. Fagley, is executive secretary the Church's Commission on International Affairs, and is one the best informed n in the world in this field.

Friday evening, September 19, will focus ention on the work of the Mission to Nation, to which Dr. W. G. Berry has en strenuous and devoted leadership. The speaker will be a loyal Baptist layman, the Prime Minister of Canada. Mr. Diefenbaker's address on "The Christian and the Nation" should challenge every member of the church.

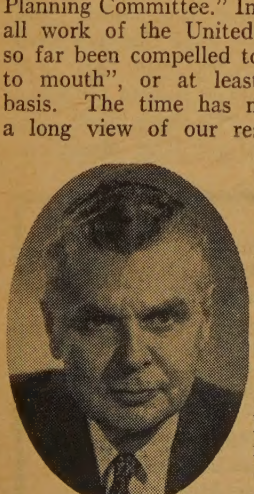
Among the fraternal delegates coming from other communions will be the Rev. A. C. Craig, D.D., of the Church of Scotland, who is chairman of that church's committee carrying on conversations concerning union with the Church of England. Dr. Craig is one of the great preachers of Scotland, and he has consented to preach the Council sermon on Sunday morning in Chalmers Church. This service will be telecast over CBLT at 11 a.m. (E.D.T.) Dr. Harold Roberts, president of the World Methodist Council, will be the fraternal delegate from the Methodist Church of England.

Significant also will be the visit of Dr. James Wagner, co-president of the newly-constituted United Church of Christ in America. His visit to The United Church of Canada will make ecclesiastical history. The appointment of Dr. Wagner was the first official act of the United Church of Christ, a church with which the United Church has a great deal in common.

"Missions Night" will be on Monday, September 22, when three speakers, one each from the Woman's Missionary Society, the Board of Home Missions and the Board of Overseas Missions, will bring personal witness of their great and growing work.

Long Range Planning

Every board and department has an opportunity to present its work and to bring forward its recommendations at the Council. One of the most important will concern the setting up of a "Long Range Planning Committee." In planning the overall work of the United Church, we have so far been compelled to work on a "hand to mouth", or at least a year-at-a-time basis. The time has now come to take a long view of our responsibilities, both in Canada and throughout the world, in order that the United Church may be challenged and our resources used in the best possible ways.


DIEFENBAKER

The sessional committees will be kept busy weighing and accepting or rejecting scores of memorials that have come down from the Conferences. Some of them will strike fire, particularly those concerning the use of nuclear weapons, the demand for additional colleges, and the suggestion that the church's experience in the ordination of women be reviewed.

Several important commissions will report. Those concerning hospitals and Indian work have completed their task, and will bring forward statesmanlike summaries and recommendations. The Commission on Women's Work will stir up a great deal of interest, but its interim report will outline the problems it has faced rather than make recommendations which might prove premature. The report of the Commission on the Deaconess Order and Women and Lay Workers may occasion lively discussion, but may not satisfy some who are seeking a more clearly defined status for such workers.

THOMSON

What Will Be The Highlight?

The Moderatorship will come up for review, and recommendations will be made concerning the method of election for future Moderators. The challenge of church extension, the re-defining and emphasizing of Christian stewardship, the significance of the ecumenical movement, the changing significance of mission within the church, the improved standing of the Pension Fund and recommendations concerning its future development, and a dozen other reports concerning the on-going work of the church, will engage the attention of the commissioners.

What will be the highlight of the Council? The election of the Moderator? Speeches? A keen debate? Perhaps! However, it may be a quiet but unforgettable word spoken by a commissioner who has been only a name to other commissioners until he speaks. Or it may be the consciousness of the steady on-going dedicated life of the church. Anything can happen at a meeting of General Council, but the end result should be the strengthening of the Body of Christ and the upbuilding of the Kingdom of God. We believe in the guidance of the Holy Spirit within Christ's Church, and we pray that the Spirit may be truly manifest through the Eighteenth General Council. ●

Dr. Long is the Secretary of the General Council of The United Church of Canada.

Photos by Homewood

Dr. G. H. Burgess *Angola* | **Rev. D. A. Clugston** *Japan* | **Mrs. Graham Hilliard** *India* | **Rev. G. G. Smith** *Northern Rhodesia* | **Rev. A. C. Forrest** *Observer Editor*

HOW MISSIONS CHANGE!

Mr. Forrest: In missions overseas today, what is different from ten years ago?

Mrs. Hilliard: I grew up in India and it was very interesting to go back as an adult missionary in a church I had known as a child. Mission work used to revolve around the missionary. Now he plays the role of adviser and co-worker and the Indian brother takes the leadership. All this transition calls for a good deal of reorientation.

Dr. Burgess: In Angola we are just beginning this new phase. The missionary is stepping down and the African leaders are taking over.

Prof. Clugston: In Japan it is almost twenty years since the Japanese church took over. During the war it had to look after itself.

Mr. Smith: The real contribution of the missionary in Rhodesia today is working through an African co-pastor. No matter what good ideas you may have, unless your relationship with him is on a truly Christian basis the ideas will not go across.

Forrest: Mrs. Hilliard, how do the missionaries accept this new role?

Hilliard: A lot depends on personality. Some adjust very easily. It is gratifying to a man who has watched a group of young boys grow up under his leadership to have them take over, even though he may not always agree with what they do.

Burgess: The situation in Angola is a little different in that we are just beginning. Actually it has been our policy to ask the church to take responsibility even before they asked to have it.

Forrest: Is this something forced upon missionaries or is this a vision of the church? Is it race and nationalism in these countries which dictates that missionaries should step down, or is it their good Christian spirit?

Smith: I think both. It is mission policy all over the world. But speaking from Rhodesia in the Copperbelt where race tension is very strong, it is all the more important that we give the responsibility to the African people.

Forrest: What about the future? Sometimes we hear that we don't need missionaries as much, that the native or indigenous churches can look after their own work now with a little help from abroad. And then we notice that some churches have far more missionaries than they had twenty years ago. The Roman Catholics and many of the sects have more missionaries. Some of the large denominations in the United States have many more, too, yet our own church has only half as many missionaries as it had in 1926. What about it on your fields? Do you feel you need more missionaries?

Burgess: I can say that in Angola we certainly need more missionaries. The number of Christians and the strength of the church is still very small, and the help from missionaries from America and Canada is going to be needed for many years to come.

Clugston: Yes, there is still a need in Japan. We need specialized people, highly qualified people, in history, literature, languages, theology, etc.

Forrest: What do you do for instance?

Clugston: I teach theology in the United School, Kwansei Gakuin near Kobe.

Forrest: And do you teach only Christians?

Clugston: Yes; it is a school for training ministers. In the University at large, we are working with some Christians and mostly non-Christians. And then in S.C.M. type discussion groups we work with students. They are perhaps fifty fifty.

Smith: As far as Northern Rhodesia is concerned we are not as far advanced as in Japan. But the African Church is asking for missionaries to come and help.

Forrest: What kind do they need?

Burgess: Well I'm a doctor and in Angola we need doctors, nurses. But when we do medical work the population increases. Then they need agriculturalists to help them feed little mouths. We need houses

A quartette of missionaries home on furlough are questioned by The Observer editor on the changing scene in overseas missions. The panelists are: Dr. George H. Burgess of Dondi Hospital, Angola, West Africa; Rev. Donald A. Clugston of Kwansei Gakuin University, Nishinomiya City, Japan; Mrs. Graham Hilliard of Woodstock School, Mussoorie, India; Rev. Geoffrey G. Smith of Luanshya, Northern Rhodesia, Africa.

hold science teachers—all kinds of missionary teachers and evangelists.

mith: Rhodesia is different. It is an urban, industrial set-up where the hospitals and schools are run by the companies or the government. Until about six or seven years ago the churches ran the schools but now they have turned them over to the government. In the rural areas—the church as a whole works in the country areas—there are still some hospitals and schools. One thing I was going to say — our need is for evangelistic workers; ministers; women workers, especially Christian education workers; and also people to work with the European congregations. Indeed, we are seeking from time to time for men who will come out—perhaps men who are older, not wanting to learn a language but with a desire to do a missionary job —if they would come out to minister to a European congregation because we minister to white and black on the Copperbelt.

Forrest: Do you mean that we send missionaries to Africa to preach to white people?

Clugston: This seems an odd thing, that we should be sending missionaries — in fact ministers—to white congregations in Africa. What is the reason behind this? Why haven't they come from the countries where these people themselves come from?

Smith: Well, more than half—or about half of the white people come from South Africa. The South African churches are very short themselves. They are still seeking for ministers. We feel the important thing is this, that to have either a missionary or a mission-minded person sent out from home to these congregations means that the congregations are not self-supporting, will not go off and call their own minister — possibly somebody who is not interested in the African at all, who may even have an anti-African racial attitude. And then it is a missionary task in the sense of helping the African because too often our work is undermined on the African side because of what the white people do.

Hilliard: India still needs specialists—persons who can bring the gospel, along with special skills such as agricultural and co-operative work.

Smith: Is it organized in co-operatives?

Hilliard: Yes.

Smith: Rural co-operatives?

Hilliard: Sanitary engineers — that is the wrong term, isn't it?

Forrest: What would happen if some sanitary engineer volunteered to our Overseas Board that he would like to go and help in India for five years? Would we take him?

Hilliard: Well, I know the Methodists use two full-time men of that calibre.

Forrest: Or if some minister in the United Church decided he would like to go to Northern Rhodesia and serve a white church there for five or ten years would he be able to go?

Smith: If he were accepted by the church at home here and came out I think we could support him from the field by the money from these European congregations.

Forrest: Would he have to learn a language?

Smith: No, and he could still do African work, too.

Forrest: Do you want anybody like that in Japan?

Clugston: No. The only place he could be is in one or two congregations of foreigners; that is, non-Japanese people. Otherwise, the person coming would have to learn the language, and that means that if he spends two years in language study he is much better to spend far more than five years for the sake of his own time and the Board's money.

Forrest: Do you all feel that you need more missionaries?

Smith: Sure.

Clugston: Yes, certainly.

Forrest: What is the biggest problem abroad? Race?

Smith: Yes. I was trying to avoid it; but that is so.

Clugston: It is no problem in Japan.

Hilliard: And it is not a problem in India.

Smith: It is not a problem everywhere in Africa—it is only a problem where you have got the white settlers. On the Copperbelt we have about 400,000 Africans and about 40,000 Europeans. It is where you have a solid block of Europeans that you get this racial conflict.

Forrest: Would you say that it was a problem in Angola?

Burgess: It has been less acute there because of the relatively few white people in the country. I think the problem of race will grow more serious.

Smith: Another problem is lack of leaders. In Central Africa, so far, we find difficulty in attracting the better educated young African. We have some good young Africans coming along, fellows with a lower educational standing who are paid workers of the church. But the Africans with higher standing can be attracted into the mines. There are much more attractive financial opportunities.

Clugston: In Japan the wage of the minister is very low, but a very interesting tradition coming from the days of knighthood in Japan keeps insisting that to suffer is the thing to do. Fortunately, this is around because the ministers have to do a great deal of it. But much more important, it means an almost instant

"The missionary is stepping down"

"Is this forced—or a vision?"

"A lot depends on personality"

"I was trying to avoid it, but race is the problem"

"Japan needs specialists in consecration"

"Foreign Missions" are now old-fashioned and "the world mission of the church" is the new thing . . . missionaries have become co-workers . . . missions have become united churches . . . but co-workers home from Japan, India and Africa say "we still need more workers from Canada, who are specialists and mature in their Christian faith"

understanding of the Cross in a way which is difficult in most countries. Suffering makes sense to the Japanese.

Forrest: Is the United Church paying its missionaries well enough?

Clugston: This is embarrassing!

Forrest: For example: I don't think it is right that our church should ask single doctors to serve abroad for $1,500 or $1,600 a year, plus allowance.

Hilliard: The church gives a good deal of security, and a larger salary is not important to us. But often the further education of our children poses a real problem. I know that there are some of my close friends considering having to take temporary leave-of-absence so that they can work here for a while to give their children higher education.

Forrest: The children's allowances and educational grants have been improving. Is this one of the most important ways the church can look after its missionaries?

Hilliard: I think so. You want to give them the best education you can. And on the missionary salary, with a missionary's children's allowance it is not always possible. Your child may feel he must choose a three years' art course, when he really would like to study medicine.

Forrest: What about this? Do you have any problems here, Mr. Clugston?

Clugston: Well, not yet, because our children aren't at university age. But, I think that the general method of looking after education is a good one as far as it goes.

Forrest: Are all of you people under the authority and discipline of the church where you are? Are you under the Angola church, Dr. Burgess?

Burgess: Yes.

Forrest: Is that true also in Japan and India?

Hilliard: They identify anybody from the West as Christian. Of many things that the Western world does our Indian friends will say to us, "Well, you call yourself a Christian country, a Christian nation, how do you explain this?"

Forrest: Do they still speak of the atomic bomb in that sense?

Clugston: Yes. It is an embarrassment in Japan that the Western nations are called Christian. For something over six years it was in occupation, which wasn't Christian. It was probably the best occupation that there ever has been, but there never has been a good one. This meant a great deal of confusion.

Hilliard: We as members of the United Church have been able to help. Because of our background, we are more willing to co-operate and do away with some of these divisions. But it is very confusing to the Indian non-Christian to observe the many different denominations. There are over a hundred missions in India—Protestant missions.

Smith: One of the problems on the Copperbelt now is the sects coming up from South Africa. The sects of the United States sent their missionaries to South Africa and started work there. Now we are getting them up in the Copperbelt and it is discouraging.

Forrest: How about the so-called sects, are they following the same custom that we do of taking secondary position to the native church? Or are they doing it in what we might call the "old-fashioned" way?

Hilliard: They tend to stay independent in India. They don't join the Indian church. They try to use the street-preaching approach but it is not acceptable in India now.

Forrest: Do you find that United Church missionaries are in the forefront of thinking in these countries? I noticed in Rhodesia you have the free church which is very similar to our United Church here. And somebody in Angola told me, "You have The United Church of Canada but we have the United Church of Christ here." In India and Japan you have your union movement. Does this help you as United Church missionaries?

Clugston: Very much. In Japan, for instance, I recently received a request from one school asking me to get all the information possible on the whole history and development of church union in Canada. They are studying us very much because we are one of the first big experiments in this whole thing.

Smith: On the Copperbelt, for example, they are using the United Church *Manual,* and the presence of the United Church missionaries there is a grea boost towards Church union.

Burgess: In Angola we have relatively fe Protestant groups who have been allowe into the country to work, and there hav been very few of the smaller sects. wouldn't consider any of the Protestan groups there a sect group. And becaus of that, the African in Angola is not ver aware of a lot of denominations. Th church is even starting its own hom mission work.

Clugston: In Japan there is an establishe Home Mission Department. The firs year 100 per cent. is given, to help new mission church, the next year 8 per cent., on down. In five years a ne congregation will be self-supporting.

Smith: In some churches — India, fo example, they are now sending ou missionaries.

Hilliard: Yes. India sent some to Keny

Forrest: Now, what are the chief qualifica tions for a missionary? How long did i take you, Dr. Burgess, to fit yourse for the mission field?

Burgess: After I finished in medicine I wa ten years before I landed up in th mission field. But part of the reason fo that was that I served in Home mission which was a good preparation.

Hilliard: I have some strong feelings o that point. Besides, a good education i the field in which they hope to serv they should be mature persons who hav had the chance to stand on their ow feet in their homeland.

Smith: We were discussing this very ques tion with some of the African minister on the Copperbelt and one of the mis sionaries was making a passionate ple for more highly specialized missionaries and the African ministers weren't agree ing with that. They said they though the main thing was the personality o the missionary. Could he get along wit people? We are not minimizing th necessity of training, but training itsel isn't sufficient.

Clugston: Before going out, I remembe writing to a man in China, and I aske in what sort of things I should try t specialize. His words have alway remained with me. He said, "We spec ialize out here in everything under th sun. What we need are specialists i consecration." ●

s W.M.S. overseas missions
xecutive secretary, Ruth Taylor
is year spent $600,000 to keep 110
issionaries in seven countries where . . .

Cover Story

She Views A Changing World

By M. B. PENGELLEY

OR Canadians and many others among the 775-million Christians who encircle the globe the Church's busi-ss seems to begin in September; children ck back to school, summer resorts close wn, and missionaries land back in far-ng territories to take on the colossal k of spreading Christianity to 800-llion religiously primitive peoples, as ll as trying to influence another 1½-lion adherents of other age-old religions.

Today Christianity is the world's largest, st influential faith* but year by year the population (now estimated at nearly -billions) soars, the numerical superior-of Christendom is slowly slipping.

By 1980, statisticians claim, the earth y hold almost 4-billion people, of whom ver than one-quarter will nominally here to Christianity. To Christians erywhere, the question is how to meet looming crisis?

For most major Protestant denominations (including The United Church of Canada) the number - one obstacle is missionary recruitment. With high standards and low pay in return, conventional churches almost always are finding themselves short of personnel; at the same time, many a fundamentalist group—less concerned about specialized training—is sending hundreds abroad. Should the United Church and other leading Protestant churches do likewise?

"Not at all," says the Woman's Missionary Society's veteran Overseas Missions executive-secretary, Ruth Havergal Taylor. "Such tactics today can do only irreparable harm; it is true that more missionaries are needed—they always are—but not to the point where standards should be lowered. In the case of the W.M.S. we need precisely 39 to fill posts abroad."

Says Mrs. Taylor: "After the war General MacArthur wanted the western churches to send 1,000 missionaries to Japan immediately. In my opinion, if we had done that at that time, it would have been diplomatically calamitous — after having fought a war for three-and-a-half years."

Throughout the world, thinks Mrs. Taylor, nationally-conscious peoples are reserving their attitudes toward the prosperous western power-nations: if hundreds of poorly-trained missionaries were sent to invade their lands, it would freeze their already lukewarm faith in the west. "Our best plan," suggests Mrs. Taylor, "is to help these people to help themselves—thus the bulk of our work should be helping to train their missionaries so that they can carry Christ's message."

Of the average 260 missionaries The United Church of Canada maintains overseas, some 110 are single, unmarried women appointed by the Woman's Missionary Society — an organization of United Church women devoted to missionary work in Canada and abroad. Directly in charge of all W.M.S. overseas business is grey-haired, business-brusque Ruth Taylor, 63.

Last week, as September rolled around again, Secretary Ruth Taylor was receiving safe-landing messages from 17 W.M.S missionaries arriving at posts overseas, at the same time was conferring with ten others landing back in Canada to begin the 12-month furlough all W.M.S. missionaries get once in four or five years. It is a late-summer routine with which Mrs. Taylor in 22 years of W.M.S. overseas supervision is familiar.

Behind the year-by-year shuttle of missionaries to and fro between continents, Ruth Taylor has watched a silent revolu-

(*Over*)

Roman Catholics alone have more adher-s (an estimated 393-million) than any of other great world religions. Some esti-ted world figures: Muslims 349-million; uddists 150-million; Hindus 320-million; nfucianists 300-million; Shintoists 34-lion; Taoist 30-million; Jews 12-million.

W.M.S. personnel and funds are challenged by villages such as this one in Korea

Education is a major factor in W.M.S. activities. This mathematics class is at Toyo Eiwa girls' school, Tokyo.

A W.M.S. missionary assists local church workers by teaching Sunday School

Much of W.M.S. overseas budget is for medical institutions. This operation was at an African hospital

tion take shape: paralleling post-World War II nationalism had come a new feeling in the mission fields; Christians who had been brought into the church by western missionaries decades before in India, Africa, Japan, etc., had become proudly independent, no longer wished to be told how to run their churches by "outsiders." Now they formed their own churches, taking over responsibility for looking after their growth. Says Ruth Taylor: "No longer do we missionaries from the west run the churches in these countries; today, our job is to supply missionaries when they call for them, but we wait until we're asked before sending out personnel."

All W.M.S. missionaries are thus invited,* and while abroad they come under direct supervision of the church to which they have been assigned, often find themselves working alongside volunteers from other Protestant denominations (Presbyterians, Congregationalists, Baptists, etc.) in union hospitals, colleges, universities.

$1¼ Million Budget

To keep the ball rolling, the W.M.S. this year set a budget of well over a million-and-a-quarter dollars from funds supplied by United Church women in 3,369 local auxiliaries across the land. Nearly $600,000 was red-pencilled for Secretary Taylor's overseas missions department to pay missionaries' salaries ($210,000), maintain institutions abroad co-operatively run with other denominations, and to provide capital outlay (usually about $100,000 yearly) for new building commitments.

In Canada, W.M.S. Home Missions Department has another 105 missionaries helping to staff schools, hospitals and other social service institutions in both urban centres and frontier locations.

W.M.S. affairs are directed by the organization's 100-member Dominion Board which meets annually and acts on advice of its 50-member executive, setting the budget, approving the society's policy, appointing missionaries for work at home and overseas. The board has representatives from 11 branches across Canada (which correspond to the church's 11 Conferences) as well as from its salaried "executive" officers and its missionary personnel.

In the lean depression years of 1935-39, W.M.S. overseas budget actually exceeded that of the church's Board of Overseas Missions, thus enabled the women to co-operate with the men of the church in supporting joint medical missions overseas; and today the W.M.S. pays one-half of all salaries and maintenance of hospital and medical work abroad.

Shrewdly-critical Ruth Taylor keeps a firm grip on the overseas ropes yet displays a keen knack for recognizing differing points of view. Peering from behind a pair of short-vision glasses she is scrupulously attentive to detail, not apt to permit inaccuracies and slip-shoddiness to pass unmentioned. On the telephone her clipped, decisive voice may suddenly hesitate midway through a word; but quickly she will take command, slow down her speech-pace and usually negotiate the hurdle with little evidence of the nervous stammer that once afflicted her.

Arriving at her small office on the fourth floor of the United Church's Wesley Buildings in Toronto, Secretary Taylor's first job each weekday is to read a heap of correspondence from mission areas around the globe, then call in a secretary to hunt up past files and take fresh letters. Each year she sits down with other W.M.S. executive officers to work out the organization's budget, then make decisions on the grounds of requests that have accumulated over the past year from the various overseas churches (this year's breakdown: India $147,000; Japan $107,000; Korea $86,500; Angola $87,500; Northern Rhodesia $12,000; Trinidad $43,000; Hong Kong and Formosa $26,000). She has made three world tours to mission areas and early this year arrived back from a four-month visit to Africa. Early in 1957 while visiting in Korea Ewha Women's University made her an honorary Doctor of Humane Letters (L.H.D.) highly praising her devotion to secular as well as Christian education.

Up The Muddy Yangtze

Ruth Taylor's interest in Overseas missions dates back to the spring of 1920 when as a bride of 25 she and her newly-appointed missionary husband travelled up the muddy Yangtze river to answer the call to the Methodist-church-of-Canada's China field. Fifteen years and four children later, after her husband died, she was able to bring first-hand experience to W.M.S. overseas work and at the same time remain in Canada to bring up her family.

Born in St. Catharines, Ontario, (her father's people were Scots settlers in Canada, her mother's, United Empire Loyalists) Ruth (née Walker) was sent to Alma College at St. Thomas, Ontario, (see THE OBSERVER, June 15) by her school-teacher mother whose husband had died when Ruth was three. At Albert College in Belleville, Ontario, she picked up her

By such churches as the United Church of Northern India, the United Church of Christ of Japan, The Church of Central Africa in Rhodesia, the United Church of Christ in Angola (all of which titles, however, are rough translations of proper names in other tongues and which only coincidentally bear resemblance to the name of "The United Church of Canada"). Most of the new church movements abroad, then, are inter-denominational as the result of co-operative undertaking by many Protestant denominations.

Proper feeding is a concern of missionaries. These young people of South India learn about food values through a calorimeter.

senior matriculation and headed for the University of Toronto where, besides taking her Bachelor of Arts degree at Victoria College, she starred on the girls' hockey team and met a sandy-haired-and-handsome theology student named Hugh Taylor.

During World War I, while Hugh Taylor was serving along the front trenches in France in the Chaplaincy corps, Ruth Walker taught physical education at the Ontario Ladies' College, Whitby, Ontario.

In 1919 the Taylors were married, a few months later were heading for China, where, after a busy but uneventful six years as missionaries they found themselves face to face with Chiang Kai-shek's rebels. Due to return to Canada on furlough, their only route out of the country lay 2,000 tortuous miles down the Yangtze river to the seaport of Shanghai; it was a good bet that Chiang's forces would cut them off before they could reach the coast.

Above Chungking, Hugh and Ruth Taylor bundled their three children aboard a small river-boat for what was to be anything but a pleasant holiday cruise. With the gunshots of civil war rattling in the distance they set out. But along the way their second child developed dysentry and although feverishly ill, had to forego medical attention. At one point a company of armed troops boarded their vessel, demanded to be sailed downstream and let off just above Ichang which they planned to besiege. Only after nearly two weeks of nerve-shattering anxiety were their prayers at last answered: somewhere below Ichang, two British gunboats hove into view and the Taylors heaved a heavy sigh of relief as they received a Royal Navy escort to the sea. A few days later they were sailing the Pacific.

Ruth Taylor's close brush with civil war in China may have helped steady her nerves for the six hectic years that broke over the world on the morning of September 3, 1939. As Hitler's armies slashed through Poland and the first Allied ships were plunging to the bottom of the Atlantic, it seemed probable that many a W.M.S. missionary might find herself either cut off by the enemy or victim of a Nazi torpedo—an eventuality which Missionary-executive Taylor and her colleagues in the W.M.S. Toronto offices set out resolutely to forestall. Promptly they plotted new courses to and from the mission-stations, keeping well south to avoid the main concentration areas of the U-boats, then got hold of neutral shipping firms, arranged new terms for the round-about routes.

For a time, all went well. But by September 1941, although a delegation of Japanese churchmen visiting the U.S., were talking peace, relations between the two countries were steadily deteriorating. The thing that worried Ruth Taylor was that six W.M.S. missionaries still were in Japan at the time. "What," she asked Bishop Abe of the Japanese Methodist Church, "should be done about W.M.S. Canadian missionaries who had shown a preference to stay on at their posts and face internment if war actually should come?"

The thing to do, the Bishop replied, was to permit them to remain if they wished; war was possible but not inevitable and if it did come, he would personally see that the missionaries were well treated during their internment.

Four months later, on Sunday, December 7, 1941, Secretary Taylor was listening to an afternoon radio broadcast when suddenly news of Pearl Harbour was flashed across the network. Even though, through talks with officials in Canada's External Affairs Department, she had been warned a week before that the worst was now a probability (and in consequence had ordered all W.M.S. women in China to hasten deep inland for fear of invasion)

(*Continued on page* 18)

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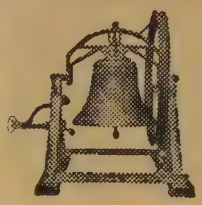

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Ray H. Woollam* presents

THE CASE FOR

IN HIS excellent article on drug addiction in THE OBSERVER, Gordon Donaldson asks, "Are we conducting a savage . . . persecution of innocent people?" As a United Church minister with a number of very good friends in the Vancouver addict community, I'd like to present a biased argument for the affirmative!

A block off the main street of a B.C. town, still occupied, is a small log cabin. Old-time residents still call it "the pest house" because they can remember the days when insane persons were inhumanly dragged there and confined as "pests."

We consistently apply the "pest" treatment to our Canadian addicts. Our approach to the addict is essentially moralistic and punitive. Many of the "most informed" religious and social work circles have not yet clearly seen that the addict is a victim of social-medical-psychological disease. As such, the addict is deserving of more than savage (and completely unsuccessful) persecution!

An Addict IS An Addict!

The long-time addicts I know are in "a state of bondage to a masterful drug." I cannot moralize about their condition because their options to freedom are outworn. One does not punish a slave because he is a slave.

How often we hear social workers and prison authorities sighing wistfully, ". . . and then they go back!" Rarely does the habitual user have the power of will to do anything else! The grip of heroin does not end with the agonies of withdrawal. "Kickbacks" of uncontrollable craving may recur for months or years or a lifetime.

I have a friend who lived for ten years under a cancer death sentence. There were days when her pain would have been unbearable without morphine. Finally, a new surgical technique exorcised the malignant area. Her struggle to break the drug habit had many allies—a well adjusted personality, a wonderful family, a patient doctor, understanding friends. Even with all these resources there were months when her fight for freedom seemed to be hopeless. It would seem, nearly three years later, that she has won.

I have another friend who has been a heroin user for twenty-five years. He was "hooked" as a youngster of 17 who just wanted to "try one fix." Today his wife and all his friends are addicts. He has held a steady job for ten years and is a most dependable worker. On five occasions he has undergone the onslaughts of withdrawal symptoms so severe as to threaten his life. He would give anything for freedom—but he is a slave and has no longer any real choice. Without the social or emotional resources of the woman, his sentence is one of "life imprisonment." He will always "go back." He is an addict!

Donaldson described the accepted "personality profile" of the addict as reported by Doctor Stevenson. Stevenson's 300 addicts were seen as "restless, cruel, selfish, ungrateful, parasitical, having low morals and little sense of guilt or shame". I have found Stevenson's viewpoint generally, to be unsympathetic and unscientific! The addict he describes is the addict he wanted to see. Further, he does not describe the qualities of an addict—but rather the qualities of the addict who lives under the constant persecution of our laws. Would Doctor Stevenson assume that his addict profile "fits" the 563 medical and professional addicts in Canada? Does the profile "fit" the Eastern heroin user who thereby finds relief from his life-long hunger pangs? Is this not rather a one-sided picture of the personality of the addict whom we have hunted and haunted and made? If Doctor Stevenson's "profile" is valid, then there are 211 professional addicts in Canada who, it follows, are characteristically cruel, parasitical, selfish, etc.

Moralistic View

The punitive approach to the problem has been further upheld by Doctor Stevenson's insistence that the addict *is* a criminal personality, quite apart from his addiction. Ad nauseam, we have heard that "95 per cent of the known addicts in Canada had previous records for delinquency or criminality prior to being convicted on narcotics charges." Under our laws this is true, of course. The black market price of drugs forces the addict into criminality. Most addicts are convicted for theft, prostitution, etc., one or many times before they are found with the evidence to justify a charge of "possession of drugs." One of the most prominent American drug studies states emphatically, "Another false belief is that nearly all addicts are criminals before they start using drugs. The facts indicate that many, probably at least half, of our addicts have no criminal record prior to their addiction."

George Trasov of the B.C. Narcotics Foundation is quoted as saying, "Misery likes company. An addict feels more secure if he can bring others into his own circle." This, too, represents a moralistic rather than an objective viewpoint. It is a fact that, "Often an addict shows great reluctance in 'breaking in' a neophyte." The masochistic drive of the addict is a psychological, not a social, phenomenon. No pusher or addict I know would willingly be responsible for starting anyone on the road to his own nightmare existence. One hears often the skid-row

**The Rev. R. H. Woollam is United Church minister at Duncan, B.C.*

LEGAL DRUGS

mment: "I wouldn't start any punk kid . . . there's enough onkey on my back without wishing it on somebody else." ny "profile" of the typical addict should not overlook this pect of his "code of ethics."

The funny-paper idea of the "pusher" who loiters about nool-yards trying to persuade children to take a first fix is nsense! Addiction is a communicable disease, it is true. is not, however, the addict who spreads the disease. Rather is the whole social atmosphere which sends so many out in constant search for new thrills and new "kicks." I suppose the blic needs to have the popular view of the pusher. If you ve an addict in the family then you must place "blame." The pular notion provides a kind of psychological self protection it shifts the responsibility away from the family and society! is our whole way of life, not just the addict, that is to blame : the creation of new addicts.

These "moralistic" views of the addict, the definition of e addict as one with a natural bent toward criminal intent, e fear we have that the addict is contagious—are the notions dergirding our present legislation and attitude. While there some segment of truth in each of these ideas, they are not sically sound and they are assumptions that victimize deserving persons.

We must understand, too, that the addict does not continue "fix in order to keep himself feeling "high" or in a state of zed stupor. After a year or two of using heroin the addict s a desperate need to "fix" *in order to stay normal.* His ole aim is to be able to think and feel with some measure normality! How much we have misjudged this! If the ooked" individual does not "fix" he is within a few hours of ng desperately sick. A fix means life itself for a time. The ins of death, or death itself, stalk only a few hours away.

The Addict IS Victimized

Addiction, in Canada, is no crime. A professionally qualified rson is quite at liberty to become an addict. The law regard- narcotics makes it an offense only for a person not ofessionally qualified to have narcotics in his possession.

There is no justice in such discrimination. We legally con- ne the addiction of those who have the professional or financial tus to keep "within the law," while we surround the more mmon" addict with laws which force him into an existence living hell.

A law ought, first of all, to be *just*! If we are to be nsistent then, we need a law to make addiction itself illegal. addiction to heroin is illegal, then addiction to sleeping pills and alcohol which, technically, are narcotic drugs, ought also to be illegal.

The addict is constantly victimized by our criminal definition of his habit of narcotic drug possession. He has less sense of option in respect to his habit than the chain smokers who "possesses" cigarettes or the tuberculosis victim "in possession of" a T.B. virus. The options which he once had are outworn. He is doubly a victim—of drug and of law which withholds drug. He is victimized by a black market price of $5 per capsule or five capsules for $15 for drugs that cost the professional addict about 10 cents per cap. Further, he is the victim of much "cutting" and "weeding" that greatly reduces the quality of the drug he must have. The individual convicted for "possession" is seldom imprisoned for the minimum six-month period. Presently, in B.C., he is imprisoned between two and five years. It is prison policy to cut the addict off all drugs immediately and completely. Such "cold turkey cures" are now considered "a barbaric and dangerous practice." As "treatment" the whole concept of the addict as a criminal does not work!

Treatment Cut Off

From every direction, we have cut the addict off from treatment. In B.C., general hospitals cannot admit him, mental clinics won't take him. Private sanitorium treatment at around $600 per month is usually out of financial reach for him. Although he is a medical problem, section 6 of the Narcotics Drug Act clearly stipulates that no medical doctor is free to "shoot" a habitual user.

A few years ago, Doctor Ross McLean, in Vancouver initiated experiments with an addict group who were anxious to break their habits. Ottawa hastily terminated his experiments on the grounds that he was not administering these drugs "for medicinal purposes." Yet, a published statement of R. S. S. Wilson, former superintendent of the R.C.M.P., claimed that "In Canada it is perfectly legal for a physician to administer narcotics to, or otherwise treat, a drug addict for his addiction. In this country, the law has never presumed to come between a physician and his patient!" If this were true, then any medical doctor might now administer drugs legally and might work to endeavour to diminish bodily tolerance to morphine and heroin. This is simply not the case. The addict in Canada has nowhere to turn for medical help!

R. S. S. Wilson, in 1952, estimated that the economic loss to Canada as a direct result of the drug market was about $40 million a year. In Vancouver, it is estimated that the addict steals about $10 million worth of goods a year from merchants

(*Continued on page 28*)

To date, Wells Organizations of Canada, Limited, has directed ten multi-church canvasses . . . with startling results!

A letter from Ottawa Presbytery, (now in progress) . . .

OTTAWA PRESBYTERY

The United Church of Canada

CHURCH EXTENSION CANVASS, 1958

July 15, 1958.

Mr. J. C. Johnston,
President & General Manager,
Wells Organization of Canada, Limited,
330 Bay Street,
Toronto, Ontario.

Dear Mr. Johnston:

At a recent meeting of the Extension Committee and officials of Presbytery, when we reported the Canvass progress to date, much satisfaction was expressed regarding what has been achieved so far. Now that we have come to the summer recess, as letters of thanks have been written to various key workers, it would be ungracious indeed if we did not include your organization in our expressions of appreciation.

You will recall that our original objective was $400,000. and it was with some skepticism that we saw your estimates push it up to $750,000. It is apparent now, that unless we had established the incentive of the larger—and indeed the more realistic—figure, our present total of pledges received for $600,000. would have been beyond our reach. We look for reasonably substantial amounts from the two remaining urban Churches, and the seemingly effective followup procedure outlined by your people could bring in additional pledges of some significance from a number of rural charges.

We cannot speak too highly of the type and ability of the various members of your staff who worked with us. They were most likeable as people and well qualified as fund raisers. It will be a pleasure to work with any of them at any time in the future. As the various congregational canvasses proceed in the fall, it may be that some of them may be assigned here again. If so they will be most welcome.

I should like to add my thanks for your personal interest in our undertaking. Any time that you are in Ottawa, we shall be glad to see you and meanwhile, we shall remember Wells for a job well done.

With best regards,

Sincerely,

C. H. Everett.

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each case, the key to the successful conclusion of the canvass was the "raising f the sights" of each diocese, by Wells, when engaged to direct the canvass.

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otenay	225,000	367,000
'Appelle	365,000	444,241
wfoundland	757,000	775,000 (estimated)

United Church Presbyteries

	CANVASS GOAL	AMOUNT PLEDGED
Toronto — 4 Presbyteries	$1,500,000	$2,312,460
Ottawa	750,000	600,000 (in progress)
Winnipeg	650,000	665,250

Roman Catholic

	CANVASS GOAL	AMOUNT PLEDGED
Prince Edward Island	$ 750,000	$ 770,900
Sault Ste. Marie	2,500,000	3,013,000

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She Views A Changing World

(*Continued from page* 13)

the news-flash burst with stunning reality: for right then as the Zeros were crippling the American warships lying idly in Pearl Harbour, and the Imperial Emperor's fleet was wheeling into the Pacific, no fewer than 15 W.M.S. missionaries were on the high seas.

Ruth Taylor sat up late each night for weeks until she had received word that all of her missionaries had arrived safely at their destinations; then she slept as she had never slept before. Said she: "I'll never forget it — we kept hoping for a telephone call but all the while expected a telegram."

As the war progressed and the battles of the Atlantic and Pacific intensified, Ruth Taylor found it increasingly difficult to contact any shipping companies that would risk carrying her missionaries. With Germany, Italy and Japan all firing off at the Allies, even neutral sea-captains were fast growing wary of single women travelling aboard their ships: how could a single woman manage herself in case of torpedoing? Furthermore, critics at home were not averse to voicing disapproval of W.M.S. policy of keeping missionary personnel moving during wartime. Snapped Ruth Taylor at such talk: "Why shouldn't they serve their church in wartime; are there not women nurses aboard hospital and troop ships?"

When, late in 1945, the W.M.S. roll call was taken, not a single missionary had been lost—that is, says Overseas Secretary Taylor somewhat grimly, lost to Davy Jones. Two young women travelling aboard a Norwegian freighter, however, fell victims to a different kind of danger: before they reached port safely, one had become engaged to the ship's first officer, the other, the Chief Engineer. Commented Secretary Taylor wryly: "For some time thereafter we steered clear of Norwegian bookings."

Even in peacetime, however, the yearly casualty rate to W.M.S. ranks through marriage is a continuing headache with which the organization's officers must cope. "We prefer," states Ruth Taylor—with an unmistakable twinkle in her eye—"that they marry some young man from the Board of Overseas Missions. The fact is that usually the husband and wife both stay on and work together as a team; the Overseas Board pays the salary, and we are then in a position to send out another woman on the original salary."

Becoming a missionary in the W.M.S. is no overnight task. "Usually," says Mrs. Taylor, "it takes six years from the time a girl first makes contact with her local candidate secretary until she is stepping aboard the gangplank or up the ramp o an airliner for transportation abroad." TH low salaries (between $1,300 and $1,80 according to location and length of service are no incentive, and sometimes candidate are required to make up educational quali fications before being accepted.

Candidates, says Mrs. Taylor, shoul have a university degree (or its equivalen in some specialized field) or senior matricu lation as well as two years' experience in professional field. They must spend a least a year, usually two years, at Toronto United Church Training School befor embarking for overseas and, of course, on of their first jobs is to grasp some funda mentals of the language they will be usin overseas. An intensive physical and psy chological screening are other hurdles tha candidates must clear before their accept ance. "With those who fail to meet certai physical or emotional requirements," say Mrs. Taylor, "we must say 'no', but whe it is a matter of insufficient educationa qualifications, we will often encourage girl to go back to school and if she does we can count on it that her wishes to serv the church are genuine."

All full-fledged missionary candidates ar given a $400 clothing allowance befor setting out, another $200 at the end o each four or five-year tour-of-duty. I most cases, W.M.S. pays a missionary' income tax, underwrites all transportation costs, and provides living accommodation abroad (missionaries must buy their own food, however).

As United Church men and women missionaries, back from abroad, congregate in Toronto next week to talk over national and international church problems after four and five-year stints in the field, one thing will be abundantly apparent: in 20 years, the whole approach to missionary operations has changed as the result of past achievement. Where once the mission-ary and his wife were the only Christians in semi-hostile territories, today, thousands of native people have come in to bolster Christian world membership; today they are running the churches in their own lands and the Western missionaries' new role is to assist them to carry the load.

"Some day," says Mrs. Taylor, "we missionaries will no longer be needed abroad, but of course that day is still far off. Without the help that our Western churches bring, the new churches of Africa and the East would likely be too weak to carry on. The main difference between today and 20 or 40 years ago is that we Westerners wait to be invited before send-ing missionaries overseas — *they* are the ones who make the decision on how many they want to help them." ●

● *The Risen Lord has revealed a living God . . . that the way of the spirit is sacrifice, out of death comes life, out of defeat comes victory*

A. J. EBBUTT* asks

DID JESUS RISE FROM THE DEAD?

ONE OF A SERIES

)OR truly spiritual men, the Cross should have been enough. In Jesus hanging on the Cross is revealed the t of the Eternal and Jesus' immortality those with spiritual understanding. the Cross has been called the mighty tion-mark against the sky, so the ırrection did more than witness to the ortality of Jesus' spirit; it convinced disciples that the Cross was not the

is important to remember that Jesus eared after the Crucifixion only to His ples. In other words, Jesus was beheld be alive only through faith. No eliever could see the Risen Lord, not Caiaphas or Pilate! That is not the God works. Thus the Resurrection is an ordinary historical fact, in that it is ctive in the ordinary sense. Orthodoxy iders the Resurrection the supreme cle. The raising of Jesus is an act of

is true that ordinary men and women ıot return from the grave, nor, even more spiritual interpretation do they indubitable proof that they have vived death. Nevertheless, Henry mmond has asked a pertinent question, at if perfect nearness to the great ıor and Sustainer of all should give a power over all the tragic forces of re and time?" It might be natural for like Jesus to rise from the dead. In a erse of spiritual values, the moral

Five Witnesses

There are five great witnesses to ıe fact of the Resurrection, namely: ıe New Testament itself, the faith f the disciples, the existence of the Christian Church, the celebration of unday as the Lord's day, and the ersonal experience of believers in ll ages.

nature of Jesus guaranteed His triumph over death.

The very existence of the New Testament itself is evidence for the Resurrection. The whole book is surcharged with the light of the Resurrection, which was believed in long before the New Testament came into being. Yet it is to the New Testament we turn to ground that fact in history. We must remember that no one saw the Resurrection itself, the witness is to the appearances of Jesus.

Paul's list of appearances of Jesus, 1 Corinthians 15, written about A.D. 55, is the earliest record, and there we should note that he links his own experience of the Risen Lord with that of the other disciples, in no sense distinguishing between them. He uses a Greek verb of all the appearances which suggests a "vision." When we turn to the Gospels, it is unfortunate that Mark, the earliest Gospel, does not record an appearance of Jesus after His Resurrection. The Gospel ends at 16: 8 with the words, "for they were afraid"; the rest of the verses are an editorial addition. If we read the Resurrection stories in all the Gospels critically, we find many discrepancies and inconsistencies. The older method of harmonizing is impossible.

The chief divergence concerns the locale of the appearances. Were they in Galilee or Jerusalem, or in both places? Later, we shall see that with a spiritual interpretation of the Resurrection the problem solves itself. There are valid reasons for the discrepancies in the Resurrection narratives. Indeed, we might have been suspicious of collusion if there had been unanimity. When we think of the different cycles of stories, the heightening of the miraculous as time passes, and the addition of interpretation in the developing Church, we understand the divergences. *Yet the Gospels are unanimous in asserting the empty tomb and that the Risen Lord appeared to different persons.*

Regarding the empty tomb, it would seem that this group of stories arose later. At first, there was just the belief that Jesus appeared to His followers as the glorified and exalted Lord. James Denney speaks of the progressive materialization of the appearances of Jesus. We can understand how these stories would arise. The Jews believed in the resurrection of the body, so they would assume later that the tomb would be empty, since their Jewish psychology could not entertain the idea of a dissolution of body and soul. The first Christians did not believe in the resurrection of Jesus, because they found an empty tomb. That would have been a negative thing. They believed in the Resurrection of Jesus because they experienced the Risen Lord.

Changed Lives

Before we turn to consider the nature or mode of the Resurrection appearances, let us mention again the other pieces of evidence for the fact of the Resurrection. Surely the changed lives of the disciples after Good Friday is primary evidence! Again, there is the existence of the Christian Church. How can we explain her with her checkered career spanning nineteen and a half centuries, unless we believe that she is what she claims to be, the Body of Christ, surcharged with the power of an endless life, that of Jesus the Risen Lord? There is also the personal experience of each believer down through the ages and to this day, for it is the conviction of the genuine Christian that Jesus is still alive. Finally, there is the fact of the Lord's day. Only the Resurrection can explain how Jews with centuries of tradition of keeping the Sabbath holy suddenly began to keep the first day of the week as a day of commemoration.

There are different explanations of the mode of the Resurrection. Jesus' physical body was resuscitated and with it He appeared to His disciples. There are formidable difficulties in the way of this explanation.

(1) This theory is incongruous with the

(*Over*)

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REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

spiritual nature of the teachings of Chr tianity. The Apostle Paul saw this wh he said, "Flesh and blood cannot inhe the kingdom of God" (1 Cor. 15: 5 (2) Even for this view, the stories of t empty tomb create trouble. If the cloth were left in the tomb, where did Jes procure the clothes in which He appear to Mary and the others? Leslie Weath head says that he has never yet seen satisfactory answer to this question. (On a physical view, we have still one st to go to dispose of the body finally. Lu in Acts 1: 9 ff. does so by inserting I story of the Ascension. However, with o present conception of the universe, whe there is no up nor down, spacial categor for spiritual realities mean nothing.

Spiritualism

There are the vision explanatio namely, that Jesus manifested Himself His disciples in a vision, objective subjective, physical or psychological. T objective vision theory suggests that t Resurrection appearances of Jesus we materializations of the kind encountered Spiritualism or Psychical Research. Wh this theory preserves the cardinal tru that Jesus' life and power were n quenched by death, and while it relieve us of perplexity with regard to the emp tomb, yet psychical science has not y been able to dispense with a mediu who provides the "body" through t mysterious substance "ectoplasm", in whi the spirit manifests itself.

Then, there are the subjective visi theories, according to which Jesus appear in the minds of His followers throu psychological processes. Apart from t fact that the psychological stimuli for su subjective visions were lacking, the Chur was not founded upon "wishful thinkin or upon "collective hallucinations." T truth of the vision theories lies in t emphasis that it was not a material bo in which Jesus appeared.

Third, there is the spiritual body theor according to which the physical body Jesus was transformed into a spiritu body. This would seem to be Paul's arg ment in 1 Corinthians 15, and it proce from his own experience on the Damasc Road. We must also remember that was the first to attempt a synthesis of t Hebraic idea of the resurrection of t body and the Greek idea of the immortali of the soul.

Our own view is a development of t Apostle Paul's. The appearances of t Risen Lord were spiritual appearanc visions objectively conditioned by t immortal spirit of Jesus. For we mu believe that even this spiritual body w not itself objective, nor the transmut physical body of Jesus. An empty tom undisturbed grave clothes are not necessa to men of faith. The spiritual world h

st look upon the idea of a spiritual body newhat in the nature of a metaphor, nessing to the continuity of personal stence. The reason for the appearances the form of visions, as we have said, s to convince His sorrowing disciples of s triumph over death.

Our view, then, is a combination of a ritual interpretation and an objective ion theory. The purpose of the Resurrection was not to manifest the miraculous, but to explain the spiritual. The Risen Lord has revealed a living God, and has made plain what should have been evident from the Cross, that the way of the spirit is the way of sacrifice, that out of death comes life, and out of defeat comes victory. The last word is with God and spiritual values. ●

Suggested Bible Readings: Mark 16: 1-8; Matthew 28; Luke 24; John 20, 21; 1 Corinthians 15; Acts 1: 1-12.

abour Sunday, 1958

GIVE YE THEM TO EAT

HARVEY G. FORSTER

N LABOUR Sunday the unemployed on this North American Continent—the last bastion of free enterprise, allenge our industrial society. Can't the aster planners of capitalism do anything out cyclical depressions? Is a continus labour surplus a real necessity?

For twenty-five years we have been joying a war production prosperity. Now at the cold war has become an economic r—as any student of Marx-Lenin ideoly could have predicted—this prosperity at an end and we have the unemployed!

Is the only remedy to crack down on ions? Some think so, aided unwittingly those on arbitration boards who can't e themselves from the "sacred rights of nagement" complex. But, of course, s is no solution!

Neither the Marxist analysis of capitaln nor the idealistic condemnation of the ofit motive are relevant today. The or are not growing poorer nor the rich her. Graded taxation and aggressive ionism attend to that. Nor among the xed motives of tolerably good people, es the profit motive rank highest.

The issue is employment, full productive ployment. The handful of men who rough interlocking directorates control prosperity of Canada, are not merciss buccaneers, indifferent to human lfare. The fact remains however that renteen million Canadians cannot conne the capacity production of Canadian lustry and agriculture. The solution is viously the overseas markets.

Two relevancies must be considered: *the need of the world.* Donald Faris, ited Church missionary, in his stirring, gnant book, *"To Plough with Hope,"* outlined some of the basic elemental needs of the world. To meet even a small portion would require the full productive capacity of the world, including Canada; (b) *atomic energy.* For the first time in the history of the human race, the material basis for a good life can be made available to the two and one-half billions of people inhabiting this globe.

The Food and Agriculture Organization of the United Nations, with its historic motto, *Fiat Panis,* (Let there be bread!) has eliminated hunger for thousands. But this Organization is dependent on government grants. Governments are not Santa Claus. Therefore, they demand in return ideological and political allegiances, and these are not for sale. So grants are low.

The financial acumen of capitalists can bridge the gulf between unemployment in Canada and a limitless world market if unhampered by political restraints and ecclesiastical guilt complexes concerning profits. The potential resources of the undeveloped countries are tremendous. (Read *Saturday Evening Post,* August 2nd, on Africa) Canadian capital and Canadian contractors could have built Nasser's Aswan Dam and made a pretty profit. The world's needs cannot be met by generous charity. Sound planning and careful adventurous undertakings are the answer. Capitalists have the "know-how" at their disposal. Let the government turn over to them atomic secrets, and wish them well!

Why, O why, on Labour Sunday can't the Church see the problem is not one of atomic testing or armament reduction, or being nice little boys? That is purely a negative approach! That is not the way to peace! *Give Ye them to eat.* Full stomachs would eliminate war. It would also give jobs to the unemployed. ●

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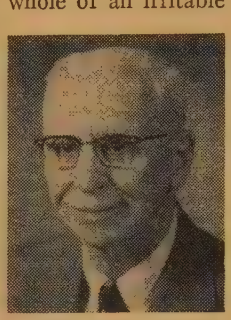
Book Reviews

Conducted by M. MACDONALD

The Chatterbox

WHILE we thoroughly enjoyed Joyce Hemlow's "History of Fanny Burney" we were able to read only half way through it on vacation. However, we did read the whole of an irritable review of the McGill professor's book in "The Listener" (BBC). The writer may have had some good reasons for his criticisms but these were overlaid by his anger against any "American" daring to write a book on an English author such as Fanny Burney . . . Canadian readers and radio listeners are familiar with the name of Professor Samuel R. Laycock, psychologist and educationist. The reviewer felt that while "Pastoral Counselling for Mental Health" is a small book, it deserves the extended review published herewith . . . We spent much time in the Book Exhibit at Stratford during a brief visit last month and were surprised and delighted by the number of books on Shakespeare. They covered a long table in the foreground of the Exhibit and attracted much attention.



Laycock

Three Books

Reviewed by E. M. Cook.

Watch For The Morning

By Helen Chappel White. (Clark, Irwin and Company Ltd., 103 St. Clair Ave., W., Toronto 7.) $3.50.

Helen Chappel White is the wife of Goodrich C. White, Chancellor of Emory University. Her former book "With Wings of Eagles" which was the fruit of grief and faith after losing her airman son in World War II brought her nation-wide attention and a host of letters from people seeking help in matters of faith.

"Watch For The Morning" is part of the answers to these many letters. Those who need help along these lines, and many do, will find it here.

Intercessory Prayer

By Edward W. Bauman. (The Ryerson Press, Toronto.) $2.00.

This generation is smart enough to ask questions but too few are able to find and give satisfying answers. How true this is regarding prayer. This book seeks to give reasonable answers to most valid questions relating to prayer, especially intercessory prayer. The author, I feel, succeeds convincingly and achieves the desirable end of leading the reader into a devotional and prayerful frame of mind. The book is in two parts: The Problem of Intercession and The Practice of Intercession.

The Strong Comfort Of God

By Ernest Lee Stoffel. (John Knox Press, Richmond 9, Virginia.) $3.50.

The author is a Presbyterian pastor who has been an instructor in Greek and New Testament. He has sound scholarship and also the common touch in marked degree. The result is a book of equal worth to layman or minister. It is in three parts and each part firmly sustains the idea of the title. "The Strong Assurance." "The Strong Discipline." "The Strong Command." The heart of the first section is expressed in the title of chapter two "God Is With Us," one of the great truths of the Incarnation.

The peak of section two is chapter eight "The Triune Discipline." It deals with the common subjects of Prayer, Worship and Bible Reading in an uncommon way. At the conclusion he says, "The alternative to these disciplines of the Christian religion is a sterile faith," and "Those who practice them do not faint . . . They stand when others have fallen."

Section III "The Strong Command" seems to have arisen from Jesus' prayer "Thy Will be Done, on earth as it is in heaven." I commend this book to layfolk, because it treats old truths in a compelling, reassuring and understandable way.

Pastoral Counselling for Mental Health

By Samuel R. Laycock. (Toronto: The Ryerson Press.) $1.00.

Reviewed by Elias Andrews.

Those who know Professor Laycock through his writings or his public addresses will expect something stimulating and thoroughly competent in a book with this title. Here the expert psychologist and educationist applies to pastoral counselling his wealth of knowledge and experience and produces a little manual which provides sane and sensible information, and gives indispensable guidance, to all clergymen who endeavour to improve the mental health of their parishioners by wise and patient counsel.

For the minister, here is a small handbook to which constant reference must be made if his work in this important field is to be properly approached and adequately attempted. How is he to prepare himself? What techniques must he use? What community resources are available to him? And having prepared himself, what counsels may he give to those proposing marriage or in post-marital difficulty; to parents anxious to do right by their children and particularly the teen-agers; to those who are ageing and becoming increasingly isolated from the society about them; to those with relatives who through mental illness, or delinquency, or criminal action, require institutional care; to alcoholics; to those with sex difficulties; and to those facing various family crises? What can the minister do about those manifesting personality disorders? All these questions are discussed with thorough frankness and striking wisdom.

Our author does not profess to give full answers. Rather he sets the pattern, sug-

ts how to follow it, and gives an amazing nber of references to sources of help ailable. This little book should find its y into every minister's hands. Seldom so much value found in so little space such reasonable cost.

Youth Deserves to Know"

By C. Curtis Jones. (New York: The MacMillan Company, 1958.) $2.95.

Reviewed by Mervin A. Bury.

Teen-agers who ask questions about life, d leaders of young people who strive to swer them, will appreciate the practical ormation and suggestions offered in this ok. There are twelve chapters: "About fe; About Your Age; About College, inking, Sex, Marriage, Work, Security, onesty, Freedom, People and Thinking." raightforward thinking is strengthened by rtinent illustrations and examples. At the d of each chapter there is an excellent bliography.

cience and Religion in eventeenth-Century England

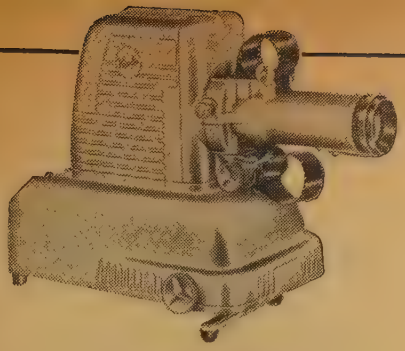
By Richard S. Westfall. (Toronto: Burns & MacEachern.) $5.75.

Reviewed by Gerald R. Cragg.

Seventeenth-century thought was marked th by rapid advance and by decisive ange. The frontiers of knowledge were shed back in every direction; what was en more important, men's outlook was profoundly modified. An essentially mod- point of view replaced one which was dominantly mediaeval. In affecting this volution, the progress of science played decisive role. Since the pattern of religi- s thought had been deeply influenced by old outlook, the effect of the current anges was necessarily far-reaching. Mis- derstandings and conflicts inevitably se, but to emphasize the tensions is to only half the tale. A group of brilliant d successful scientists were determined t the new knowledge should not be orced from the old faith.

It is the work of these men which Profes- Westfall has investigated with insight d discernment. He systematically ex- ands the thought of Boyle and Barrow, rtlig and Charenton, Sprat and Ray, wton and Locke. He reveals the essen- ly religious motive which inspired their entific work, and underlies the sense of ty with which they regarded the material d the spiritual worlds. Yet it was no y task to set God's providential care hin the framework of the new concept a universe controlled by natural law. r did the increasing tendency to magnify ural religion really solve the problem ce it prepared for the future difficulties even greater scope. This does not mean t a rationalistic mood held unchallenged ay. Sir Thomas Browne and Isaac rrow are studied with a sympathetic ap- ciation of their stress on the transcen- ce of spiritual values. The temper of the es was, however, determined by other n, and the increasing authority of New- and Locke prepared the way for the tude which dominated the eighteenth tury.

The subject matter of this book is nifestly important, and it has not hither- been examined in such detail or with h competence.



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The Question Box

Q. Is there available a printed outline indicating the steps required to form and establish a new congregation and pastoral charge in the United Church?

A. Yes. Prepared by the Committee on Church Architecture and available through the Board of Home Missions.

Q. Where could I obtain a proper liturgical "Order of Service for the Constitution of a New Pastoral Charge by Presbytery"?

A. Officially there is no such form. Unofficially several have been prepared and are in use in Church Extension Councils. We suggest that you write Dr. Harold Young, chairman of the Committee on Church Worship and Ritual.

Q. How are most of the choirs conducted in our church across Canada?

A. We notice that screens and mirrors are used judiciously so the leader may direct without being seen by the congregation. Frequently direction is given by the organist from his bench.

Q. Is it customary to pay a minister for calls on the sick?

A. We have never heard of it in Canada. We have heard of it being done in New York or somewhere.

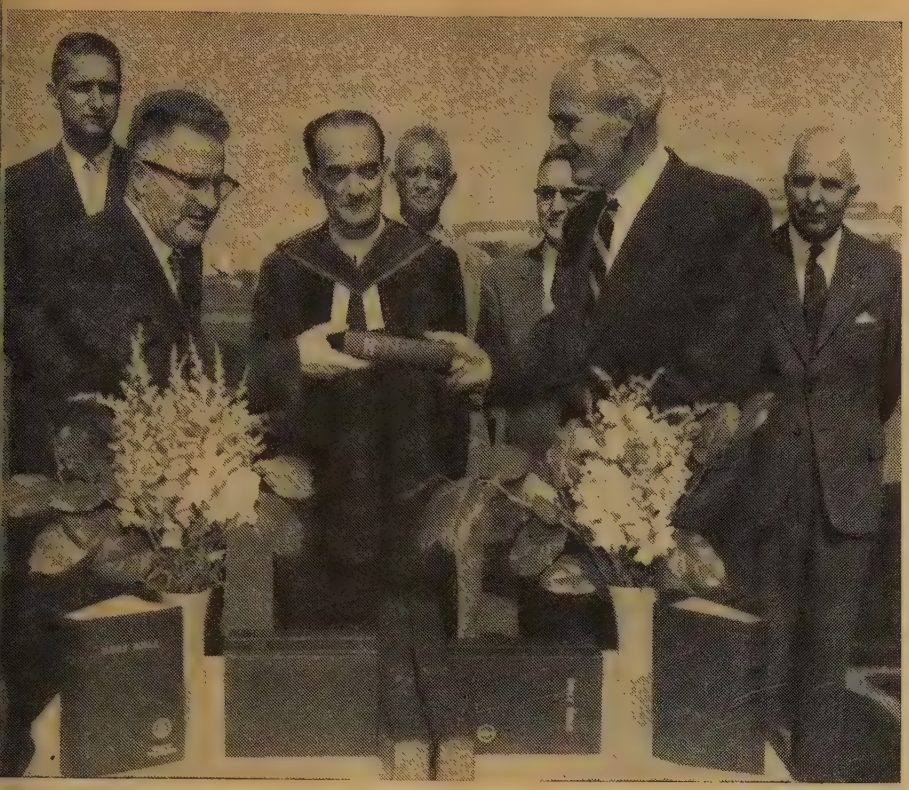
Q. Should a minister be paid for taking a funeral?

A. It is not customary, nor expected, by a minister in the United Church. However, when a minister has been put to considerable expense in time or travel, or when a person has no connection with a church but simply calls upon some minister in time of need, they sometimes wish to make a contribution. Many ministers appreciate such; others refuse to accept. Some take it and use it for some church fund.

Q. Why does the United Church find it necessary to deduct 15 per cent. from the M and M Fund for pensions when the Pension Fund is now carrying a large surplus?

A. We understand that such deductions are necessary for some time yet, not to build up present pension credits but to pay for commitments made during years when the fund was not actuarially sound.

About People and Places



Bibles for T.C.A.

ibles in the Air

Trans-Canada aircraft on domestic and ternational services carry Bibles presented the Gideons International in Canada. At recent ceremony in Montreal, Mr. C. W. terson, Chairman of the scripture place- ent committee, presented Mr. William bro, Director of Passenger Service for ans-Canada Air Lines with a Bible repre- nting a gift of 90 additional copies of the riptures. TCA is believed to be the first mestic and international carrier to take ong Bibles on its entire system.

CTS Sets Record

Registrations are up at the **United Church aining School.** Seventeen young women ll be going into the second year, and early st month there were 29 new students gistered, a record high. More than one- rd of these registrations are from the aritimes, which had the advantage of a sit from an undenominational recruiting am in the spring. The other two-thirds e divided equally between the four west- n provinces and the central conferences.

ave Cow; Need Barn

The Hi-C's of the Medicine Hat area at winter rally of 160 members raised $250 r an addition to Dr. Walter Strangway's iry herd in Angola. His letter telling of e purchase of a cow and the need of a rn sparked another project at a recent ek-end camp at Canyon Church Camp the Waterton Lakes Park. The Hi-C's d their guests from the Methodist Youth llowship of Montana raised $80 toward e construction of the barn.

Following this week-end, the Hi-C's urned the American visit, a number ending a camp near the Flathead Lake, Montana. Now plans are being made for a combined Alberta-Montana Youth Rally in Lethbridge at Christmas.

St. to Saint

Rev. Warren Langille has moved from St. John's, Nfld., to Saint John, N.B. The former minister of Cochrane St. Church in the Newfoundland capital succeeds Rev. John G. E. Ball as minister of the Portland United Church in the New Brunswick city.

Still in Sunday School

A 50-year service record was marked when First Church, Galt, Ontario, honoured its Sunday School superintendent, **Mr. Adam Eccles,** at a well-attended evening service. He was presented with a certificate and scroll of appreciation on behalf of the Session and congregation, and both he and Mrs. Eccles were given gifts.

30-Year Hostess

For three decades **Mrs. Stephen Smith** has had the June meeting of the Morpeth, Ont., W.M.S. in her home. This year she was presented with a corsage and cut the anniversary cake. She and her family are all active in church work.

First Preacher Returns

High School teacher **C. F. Connor,** the first Methodist preacher in Prince Rupert, returned to First Church 50 years later to take part in special services. Mrs. Connor, a distinguished pianist, who came as a bride in 1909, performed at the banquet marking the occasion. A new baptismal font was dedicated to the memory of Jessie G. Irvine, unveiled by her daughter, Mrs. Thomas Fraser, Terrace, B.C., and dedicated by the minister, Rev. Vernon E. McEachern.

Going Backwards

Suggesting that congregations make fewer surveys of world conditions and pay more attention to the state of the Church, United Church Moderator Rt. Rev. James S. Thomson, D.D., in an address to the eighth international Assembly of Congregational Council meeting in Hartford, Connecticut, explained "we make our surveys of the world as indeed we ought and then proceed to ask what the Church should be saying, what the Church should be doing, how the Church should be adapting its message and its ministry to the times." This is reversing the recommendation in Revelation whose author, the Moderator contended, was bold enough to believe that the vitality of the churches was the conditioning factor that would determine the history of the world —but only if the Churches could have ears to hear what the Spirit of God was saying to them.

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Back in Dad's Church

Mr. J. Alex Edmison, Assistant to the principal of Queen's University, returned to Cheltenham, Ont., to speak in the church built by his father, the late **Rev. J. H. Edmison, D.D.,** who later became Home Missions Secretary in the Presbyterian and United Churches. After half a century, Dr. and Mrs. Edmison are still held in affectionate regard on this their first charge. Over 600 attended the services in the church, which had been painted and renovated and had a new Hammond organ and signboard for the occasion. Rev. E. W. Todd is the minister.

29 Years in One Pulpit

After 29 years as minister of Westmoreland United Church, Toronto, **Rev. L. I. Hunter** retired and the congregation, in a special gathering, expressed their appreciation to him and to Mrs. Hunter by word and gifts.

Floating Homes and Churches

Newfoundlanders coming from the small islands and inlets to the larger thriving towns often bring their homes and their churches with them, floating them in up the reach. In **The Gardens,** newest community on the Swift Current charge in southe Newfoundland, the people brought a usable material and furnishings and rebui their church in its new setting.

A similar action was taken at **Springda** in the Twillingate Presbytery, one of th most rapidly expanding incorporated town The dedication of the new Grace Churc brought people from widely separated com munities. It occupies a commanding sit at the centre of the town and is equippe to serve community needs in Christia Education.

Loon Bay Gets Church

The first official act of Newfoundlan Conference President was to dedicate th lovely little church on **Loon Bay,** acros from the Conference's new camp site. Th Rev. A. N. Holmes was assisted by M David Winsor, student minister, and Mis Ruth Tillman, Christian Education Fiel Secretary. Mr. C. C. Lindfield presente the keys.

"Mark of the Hawk"

United Church film people who hav seen the motion picture **"Mark of th Hawk"** are enthusiastic about it and heartil recommend it. This picture is the dramatization of the answer Christians can give to the question "What is the Christian message and mission to a revolutionary world?" Produced by the Board of Ecumenical Missions of the Presbyterian Church, U.S.A., the performances of John McIntire as the missionary and Sidney Portier as the African Christian are out standing. Eartha Kitt plays the role of th wife of a young African legislator seekin to free his people, very impatient at th missionary's pleas for wisdom and caution The movie will be shown in Calgary, Sain John, Vancouver, Halifax, Fort William Port Arthur, and Moncton in September and in Winnipeg, Regina and Saskatoon i October.

Portier

Time to Relax

Gifts of a clock, money, a television se and fishing tackle hinted at more time fo relaxation for the **Rev. William Fingland D.D.,** retiring from the active ministry o St. Andrews Church, Niagara Falls, Ont Parishioners and friends filled the collegiat auditorium to bid farewell to the man who has served this charge for 27 years. He ha also served the church at large in extensio work. Dr. and Mrs. Fingland will mak their home in Niagara Falls, where Dr Fingland hopes to continue to aid church and community through a personal coun selling service.

New Furnishings

St. Andrew's Church, Fitzroy Harbour on the Ottawa River, northwest of the Capital, celebrated the 100th anniversary of the opening of the present church by dedicating a new organ, lectern, chance chair, carpet and other gifts. The congre gational history goes back 134 years t services held in the Buckham homestead Torbolton Township. The first church wa built in 1832, and in 1933 that anniversary was celebrated by a complete redecoratio and installation of cathedral glass windows

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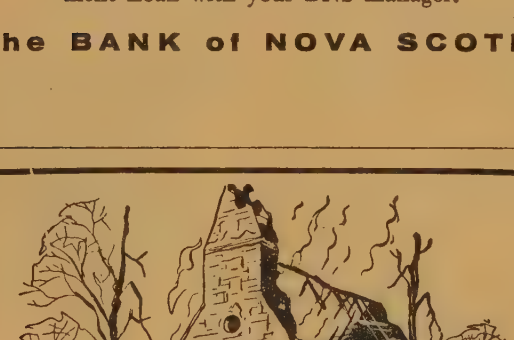

Statistics warn us that over 3000 churches on this continent will burn within the next 12 months. Many of these will rise again with difficulty and great sacrifice. The tragedy—inadequate fire insurance to meet today's high replacement cost. Investigate your insurance coverage today —it could make the difference between a charred ruin and a new church.

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wo years ago the old St. Andrew's Church as strengthened by the addition of the earby Epworth congregation. The Rev. C. Lucas is minister. Former members and iends returned to pack the church for rvices, and crowded the manse for a ception.

"Hay" Day

From many Alberta communities and om Vancouver people came to Calvin hurch, Ryley, Alta., to join in marking **Ir. J. L. Hay's** 50 years as Sunday School uperintendent. A special dedication service as conducted by Rev. Wm. Beckstead; a icture was unveiled to mark the occasion; Hymnary and a Bible were among gifts resented to the vigorous and enthusiastic 0-year-old.

* * *

Two hundred men and women—"for the eople had a mind to work"—using ham- ers, shovels, paint brushes and mops— nder trained supervision and the leadership f the minister, Rev. B. Smillie, assisted in ie building of the new **Wilson Heights Jnited Church**, Vancouver, opened and edicated in June, Rev. J. G. Gorwill offic- ating. This congregation, organized in 1910, rew and flourished to the point of making enovations and a new hall necessary in 952. An $8,000 organ has been installed in he new $85,000 church, which seats 340.

* * *

Curran Hall Park United Church was ecently constituted, another new congrega- ion in the Toronto East Presbytery.

* * *

Rev. Graham Barr, First United Church, St. Catharines, Ont., has accepted a call to Trinity Church, Sherbrooke, Que., effective October 1st.

Crossley Hunter's New Address

The Rev. E. Crossley Hunter and Mrs. Hunter will make their new home at 311 Walmer Road, Toronto, Ont.

Gifts to the Church

The Pension Fund, the Missionary and Maintenance Fund, the United Church Training School, Home and Overseas Mis- ions were the principal beneficiaries from bequests received by The United Church of Canada during the period April 1st to June 5th.

The Pension Fund received $6,000 from he estate of Miss Eva Aikins, Toronto, and a share of the residue under the will of Rev. William H. Day, Victoria, B.C., as well as $1,000 from L. V. Lingley estate, Westfield, N.B.

The Missionary and Maintenance Fund eceived $10,000 and one-half the residue of the Aikins estate, and from the estates of Rev. Charles A. Belfrey, Oshawa, $1,000; Mrs. Roselia Etta Dunnet, Toronto, $1,000 nd half the residue; Mr. James William ohnstone, Orillia, $200; Mrs. Hellen Lister, Killarney, Man., one-third of the residue; Miss Ethel O. Scott, Brampton, share of the esidue; Mrs. Lillian Mabel Sinkins, Van- ouver, $100; Mr. John J. Scott, Oshawa, Ont., all the residue; Henrietta Spalding Waddell, Toronto, $500. Mrs. Elizabeth Ann Ethel Gordon, Tweed, Ont., left $3,000 for he United Church Training School Scholar- hip Fund; and a share of the Ethel Scott state residue goes also to the Training School.

Two-thirds of the residue from the estate of Mrs. Elizabeth Eastman, Vancouver, B.C., s for Overseas Missions and Homes for Senior Citizens; from the Rev. J. O. Totten state, Richmond Hill, Ontario, there is a contingent bequest for Home and Overseas Missions; and from the estate of Miss Margaret Stewart, Tilbury, Ont., Home Missions receives $100.

Church Editor Dies

The little church at Maple, Ontario, was filled with those who came to pay tribute to the **Rev. Archer Wallace, D.D.,** who died on July 30 in the Newmarket, Ontario, hospital. Friends and neighbours were there, General Council officers, representatives of the Toronto Conference and members of the editorial and Publishing House staffs. Rev. E. Crossley Hunter, D.D., talked simply of the man of happy and valiant spirit, the man known and loved by all kinds of people, not only in the United Church but throughout the whole country. The Book Steward, Dr. C. H. Dickinson, spoke of Dr. Wallace as preacher and speaker, of his 30-year career as writer and editor, his books for boys having been translated into many languages and into braille. He was Associate Editor of Sunday School Publications in the Methodist and United Churches from 1918 until 1954 when he retired to his home in Maple, Ont. There he continued to write and, as his eyesight failed, to listen to the music he loved.

Dr. Wallace is survived by a daughter, Mrs. W. B. Cruickshank (Kathleen) of Wingham, and five grandchildren.

Worked With Chinese

Affectionately called "Mr. William" by the older Chinese people who had known his missionary father in their home land, **Rev. Wm. D. Noyes** died in Toronto August 1, 1958. He also had served in China for a number of years on the staff of a missionary college. On his return to this country he worked with the Chinese people, and in the United Church was Superintendent of Chinese Work in Eastern Canada until his retirement in 1948. . . **Rev. George Burry** died in Toronto also, on August 2. A Newfoundlander, he was received into full

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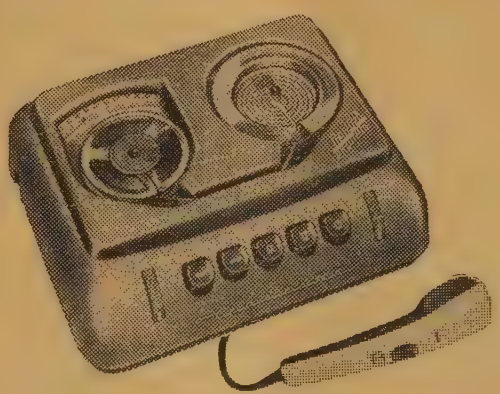

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connection in 1901 and served his whol ministry on rural charges in the centr conferences. He retired in 1942. . . Hi whole ministry in the Bay of Quinte Con ference, of which he was Secretary 1954- **Rev. John R. Trumpour** died at Napane Ont., July 12. On graduation from Victor College, his ordination was delayed unt 1919 because of enlistment in the Fir World War.

Mr. William T. Spence, popular and lon time employee of The United Church Pub lishing House, died on August 8th after lengthy illness. Well known to everyone Church headquarters, he drove the fir truck purchased by the House, and as Class A mechanic cared for successive flee of trucks and cars for many years. He wa a jovial, reliable and loyal member of th staff.

LEGAL DRUGS

(*Continued from page* 15)

and citizens. We, the citizens, pick u the bill! Legal drugs, distributed at co through government clinics, would immea urably reduce this financial waste.

We are victimized, too, in that the blac market creates addicts. Donaldson note that "officials defend the present Canadia system by hinting that if we relax contro for a moment, if we show leniency, addi tion will spread out of the underworld an into the pleasant middle-class homes. This is true . . . yet it is also true that th present "system" is spreading addictio "out of the underworld."

In Vancouver, Police Chief Archer ha made "drugs" the concern of every squa every detective, every man on a bea Their effective police work has "broke up" the "old corner." But the result that pushers now range all up Hastings an Granville Streets. Some new pusher without the ethics of the older addict are working from "new" corners in Granc view, West Point Grey, and Kerrisdale Particularly in the last year, *because o* efficient police work which has forced th thing out all over Vancouver, High Schoo kids are forcing their way into addict soci ety in alarming and increasing numbers No one is less happy about this than th long-time addict.

$1,000 A Day

So long as there are individuals wh can make a clear $1,000 a day profit b promoting black market drugs—and s long as there are some 3,000 hungr addicts in Vancouver, the "disease" wil gradually spread. It will spread becaus thrill-seekers will find drugs for a firs "fix." They will occasionally "fix" at party or to combat a hangover—until th day comes when they can't sleep or don' feel quite "aware" or break out in hot an cold sweats. From that day they are n longer "joy-poppers"—they are "hooked and there is little opportunity of an escape. *The only way to get rid of a blac market is to establish a legitimate one* This has been proven in both Britain an Denmark where programs legally dispens

(*Continued on page* 31)

The Music Makers

FREDERICK J. HORWOOD

NOW THE school bell rings again. The cottage is miles away, but you have ppy memories of a summer holiday. ter school you dust off the piano keys d look in the bench for the two new oks of music for a higher grade. In one them are some scales you haven't ayed before. You are expected to learn em so well that they sparkle, perhaps nds together, and if you are very grown , in octaves. You may come across the port of your midsummer exam, and find at your technique was not clean enough, d the phrasing of one of your pieces was ong. You really wonder why the exam- er gave you an honour mark. Perhaps u did show him you have musical feeling d made good marks in the ear tests and ght reading.

I wonder how mothers put up with your actice. Perhaps they did it themselves nen they were your age. Many mothers rite to me, but they never complain out your practice, unless you do too little it. Gus, your new kitten and Toby the up will sit at your feet, not too close the pedals, I hope.

Back in Lanevery some years ago an d chicken house was transformed into a usic building where young people could actise on wind instruments without wak- g the village babies. They called it arnegie Hall, a rather high-sounding me.

So now to practice. Try to make it a ppy event, not a hateful experience here you toss wrong notes around, or other will give you art lessons which are be done in silence. And remember to arn your technical work thoroughly, udies, scales, chords and arpeggios. Then emorize everything you play. You can- ot interpret music properly if you have look at those queer squiggles on the age before you. These merely tell you hat notes the composers want you to ay, and how to play them musically. Many of you are looking forward to a ploma such as A.R.C.T., or the degree Mus.Bac. These magic letters can only e awarded if you can play well, both at ght and from memory. It will help if ou can improvise too. I'll tell you some- ing about that another time. So, practise very day. Make your technique sparkle. Memorize everything you play. Don't let he pedal blur the music. Some day you ill reach your goal!

We welcome the following new members to e Music Maker's Circle: Linda Skoropata (9), lot Mound, Man.; Jimmie Craig (13), Markdale, nt.; Ruth Lonie (12), 47 Francis St., Lindsay, nt.; Margaret Laird (10) and Carol Bruce (8), oth af Clandonald, Alta.

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WANTED — Superintendent for Church-operated home for Business Women, Toronto. Box 94, THE UNITED CHURCH OBSERVER.

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BOND HEAD—two-point charge of the United Church comprising Bond Head and Newton Robinson about 35 miles north of Toronto, becomes vacant Oct. 1, 1958. Interested ministers please contact the Recording Steward, Mr. J. F. Houghton, Newton Robinson, Ontario.

KEEWATIN, Ontario—one-point charge in Lake-of-the-Woods area, Kenora-Rainy River Presbytery, vacant June 30th, 1958. Good educational facilities, rail, bus and air service. Write James M. Forbes, Box 21, Keewatin, Ontario.

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OTTAWA, Ontario — The pulpit of Bell Street United Church will become vacant September 1st, 1958. Interested ministers please write Kenneth Nesbitt, Chairman Pastoral Relations Committee, 374 Rochester St., Ottawa, Ontario.

SHAWVILLE, Que., — Ottawa Presbytery — two-point charge — vacant August 15th; modern furnished manse; good educational facilities. Please contact Walter Kilgour, Box 219, Shawville, Que.

2A. PULPIT VACANCIES—Continued

STE. THERESA-STE. ROSE, two-point Pastoral Charge, 16 miles from heart of Montreal in growing suburban communities. Manse has been renovated. Salary well above minimum. A challenge in Christian work. Write K. G. Brittain, Recording Steward, 173 Filion, Box 1008, Ste. Rose, Que.

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EGAL DRUGS

(*Continued from page 28*)

g narcotic drugs to registered addicts ve almost eliminated the "black market" d have gradually reduced the addict pulation.

Vancouver was on the verge of pressing r such a program when the Community iest received and approved the Ranta port in 1952. The Ranta report brought reaction from the Toronto Welfare uncil who published their statement in ril of 1953. They gave four reasons ly for opposing any program of legal spensing. Let's examine them singly:

"Addicts might use the clinic as a centre from which to get information about drug addicts and other sources of obtaining drugs. This is utterly ridiculous from a "Vancouver" perspective. No "hype" in Vancouver ever has trouble getting drugs. If you have the cash then heroin is as close as your telephone. At present there are dozens of places where any amount of "information" is readily available. Why not one more?

"Patients might use the clinic dose to supplement drugs obtained through peddlers and other sources." This would doubtless happen at first. Yet every cap of "H" administered in a clinic for around 15c would deter some criminal action which robbed a citizen of $5. For awhile, the market on the corner would survive, but from a straight business viewpoint, the quickest way to eliminate a competitor is to undersell him. A legal market would so far undersell "the corner" that the latter would soon disappear. A **real** police crackdown, once legal drugs were available, could shut off most of the illegal market in 24 hours.

"It would be difficult to determine dosage required by an addict." This, of course, is very true. There would be numberless difficulties to be faced if once this whole problem was brought into the sunlight! Given time, medical authorities could put each addict on a program. If the addict would not cooperate with a planned medical program, then there would be every reason for the law to deal with him. Dr. Ross McLean is one of the Vancouver doctors who feels that bodily tolerance to the drug might be cut down, rather than increased, with proper medical administration.

4. "It would be difficult to obtain a sufficient number of adequately trained and responsible persons to staff such dispensaries." Certainly, difficult! Any worthwhile social program is fraught with just such difficulties. Being facetious, why not take 50 per cent of Canada's prison guards, 30 per cent of Canada's policemen, plus a whole host of social workers, and train them to do such work? There are immense "difficulties" in maintaining good staff for our present punitive "system." Why not face a new set of problems for awhile?

These were the only reasons given by the Toronto Welfare Council. R. S. S. Wilson had contributed articles in the *Police Gazette* in 1952 that opposed legal sale. One of his reasons was stated very clearly: "To be quite frank, I cannot visualize the Government of Canada, as it is obliged to do by international treaty, including in its annual estimates of internal consumption to the U.N. Narcotics Commission an item covering the legal administration of morphine, much less heroin, to Canadian drug addicts." But why not? Some recent U.N. statements have indicated that the U.N. Commission would be delighted to find some country making a real stab at controlling the drug market. Do not such countries as Denmark and Great Britain include just such statements of legal internal consumption? Why not Canada?

Yours For A New Approach

It is true that American centres experimenting with legal clinics between 1918 and 1923 did not find their experiments were successful. The major reason for their failure was simple . . . "hypes" from 48 states of the Union, Canada, and Mexico, were border jumping in order to congregate in places where clinics were located. This fact presented great problems which would not need to recur in Canada.

Legal administration of drugs to registered "hypes" would bring all addicts out of their holes. It would make all addicts into "known" addicts. It would present all addicts with a choice to make between legitimate activities and criminal activities —a choice which they do not now have. It would tend to clean up much of the prostitution in Vancouver, Toronto, and Montreal. It would save store owners and tourists millions of dollars a month in these cities.

It would cut our policing and prison costs by around a third. It would break the drug syndicates here. It would greatly deter new addicts from "using." It would most certainly make useful working citizens out of some others.

The church, public groups and organizations should be thinking more creatively about the "ways and means" of a successful legal program. We should be more suspicious of the high places that offer unreasonable opposition because where many millions of dollars are involved in illegal profits, many millions of dollars are involved in illegal "pay-offs". Some of these pay-offs may help in the shaping of Canada's policy . . . or they may not!

We do not condone slavery to the Goddess Heroin. We know that the ultimate answer must be in "treatment" that will bring freedom to the addict. But until we know something about treatment, until a treatment method is devised that can bring help to the addict on the corner, then legal clinics are the only answer that answers! ●

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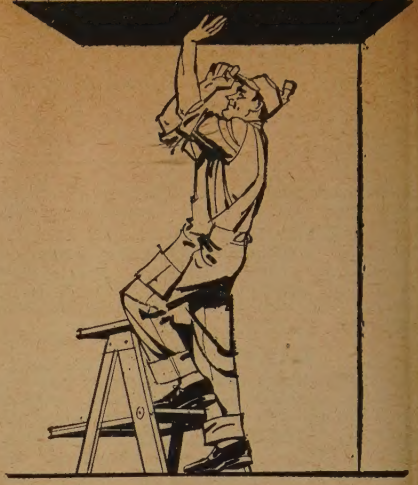

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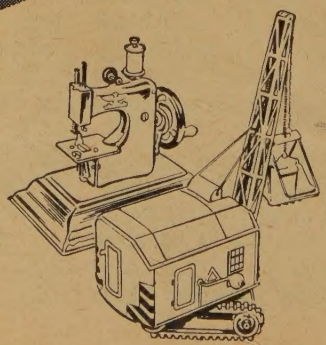

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